



A  
DISPLAY  
OF  
HERALDRIE:

Manifesting a more easie ac-  
cesse to the knowledge thereof  
then hath beene hitherto published  
by any, through the benefit of M E T H O D,  
whereinto it is now reduced by the in-  
dustry of JOH. GWILLIM  
*Pursuuant of Armes.*

*Quod quisque priuatum accipit, tenetur  
in communem usum depromere.*

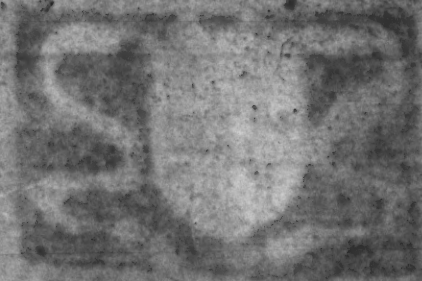
*All that thy hand shall find to doe, doe  
it with all thy diligence: for there is  
neither Knowledge, Worke, In-  
uention, nor Wildome in the graue,  
whither thou goest. Eccles. 9. 10.*



MUSEVM  
BRITAN  
NICVM

HERVIE: X/

*N. f.*





# TO HIS MOST SACRED MAIESTIE.



Know (MOST DEARE AND DREAD SOVERAIGNE) that Kings on Earth, are the visible images of that All-ruling King of Heauen ; not onely for their *Greatnesse*, resplending aboue al, but also for their *Goodnesse*, in being propitious vnto all, euen to the meanest. The consideration of which two *High* and *Monarchiall* qualities, is no lesse an incouragement vnto mee, to present your *Sacred Highnesse* with these poore fruits of my Trauels, then it was vnto *Marius Geminus* to addresse his speech vnto *Cesar*, saying : He that dares, *great Cesar*, to speake before thee, hee knowes not thy *Greatnesse* ; but hee that dares not, hee knowes not thy *Clemency*. Yea, (*great Cesar*) the ground of my confidence is greater then that of *Marius* ; not onely for that your Princely goodnesse is greater then *Cesars*, but also that the view of things of this nature is peculiar to your *Sacred State* ; these being the *Ensignes* of Honour, and therefore not to bee displayed but vnder the *Eie* of Honours *Grand Generall*. For all degrees of *Nobilitie*, are but so many *Beames* issuing foorth from *Regall Maiestie*, and are no longer conspicuous, then it pleaseth that *Greater light* to disspread those Raies. Whatsoever faults may heerein appeare vnworthy of your *Regall* and bright aspect, yet this I can boldly say, that though I am not the *First* who haue handled this *Subiect*, yet I am the *First* who brought a *Method* into this *Heroicke Art*, that now any man may (in a *Tract* so Orderly and *summarie*) wade through all the delightfull passages thereof. This onely I humbly beseech your *High Maiestie*, that in *guerdon* of all the *Shields* which heere I haue marshalled in your *Roiall* presence, you would graciously affoord me the *Shield* of your Princely fauour and protection ; and I shall euer pray, that the *Shield* of *Celestiall* defence, and influence of all Gods blessings, may euer encompassse and ouerspread your *Regall* person, your *Crowne*, your *Kingdomes*, and all your *Roiall* issue.

*Your Maiesties*

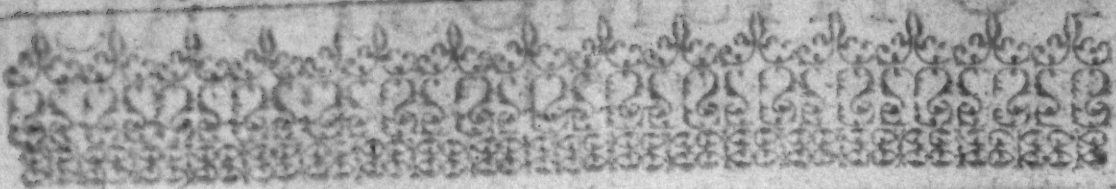
most Humbly deuoted

Subiect and Seruant,

JOHN GVILLIM.

(b)





An Epigram explaining the Frontispice  
of this worke.

**T**He noble Reader doth compare somewhere  
Writing with Building, and instructs vs there  
That every great and goodly edifice  
Doth aske to have a comely Frontispice.  
Where (Gentles) better can the curious look  
I have this object'd, then in thy present Booke.  
Where for thy proper matter thou hast made  
A Front so true, as spight cannot invade.  
First, England being thy seat thou dost picture  
In a Triumphall Arch, that Government  
As once divided in the Isle is shew'd  
But now most blessed in one Monarch.  
State & Armies then thy subject being as one  
And Head of every Tribulation, the King  
Is set above: from whom those Tribulations  
Betweene the Tides, by which the Sea is bound  
Honour'd with a Crown, and now we have  
Sword and Mace, and thus now we have  
(Since DORSETT doth in his sacred Frontispice  
Conveying all unto the under Tides  
Who are the Officers that fill the lower Land  
Dispensing Royal bounty to the poor  
And under Royal Yoke, being subject to the  
Garter, CLARENCE, & NORFOLK, to call  
In which Invention, thou hast hit the mark  
The King free power: then, hast thou plac'd  
The Nobles Honour, last advance of the rule  
Of those, that to such power and place are ill  
For which, my Vower shall be the time may see  
A place to thank such pains, cannot be given



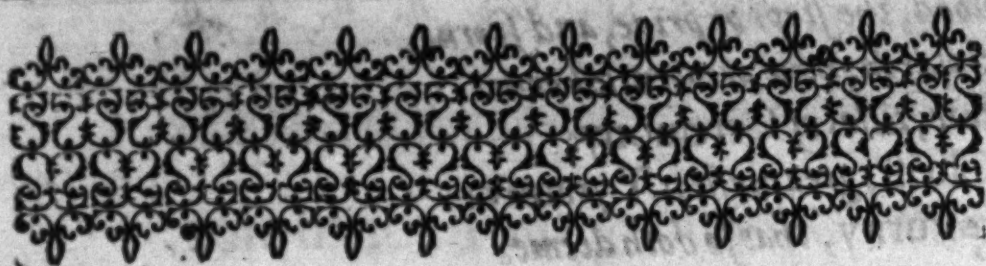


*An Epigram explaining the Frontispice  
of this worke.*

**T**He noble *Pindare* doth compare somewhere,  
Writing with Building, and instructs vs there,  
\* That euery great and goodly *Edifice*,  
Doth aske to haue a comely *Frontispice*.  
Where (*Guillim*) better can the curious looke,  
T'haue this obseru'd, then in thy present *Booke*?  
Where, for thy proper matter, thou hast made  
A *Front* so true, as *Spight* cannot inuade.  
First, *England*, being thy *Scene* thou doest present,  
In a *Triumphall Arch*, her *Regiment*,  
As once diuided in the *HEPTARCHIE*,  
But now most blessed in her *MONARCHIE*.  
*ARMES* then thy *Subiect* being, as the *Spring*,  
And *Head* of euery *Priniledge*, the *KING*  
Is set aboue: From whom those *Six* beside,  
Betweene the *Pillars* by their *Coats* descri'd,  
Honor'd *NORTHAMPTON*, *LENOX*, *NOTINGHAM*,  
*SUFFOLK* and *WORCTER*, and that now *NO NAME*  
(Since *DORSETS* death) as *Sacred Conduits* be,  
Conueying all vnto the vnder *Three*,  
Who are the *Cesternes* that still full doe stand,  
Dispensing *Regall* bounties to the *Land*,  
And vnder *Regall Names*, being *Kings* instal'd,  
*GARTER*, *CLARENCIEAUX*, *NORROY*, & so call'd,  
In which Inuention, thou hast first disclos'd  
The *Kings* free power; then, hast interpos'd  
The *Nobles* Honour; last aduanc'd the trust,  
Of those, that to such power and place are iust.  
For which, my *Vowes* shall be, the time may see  
A place, to thanke such paines, confer'd on thee.

\**Olymp.*  
*Od. 6.*





LENVOY to the Author by *William Segar*  
Garter, Principall King of *Armes*.

**K**inde Friend, and fellow, since it is your will,  
I should my verdict giue of this your skill;  
I say, our Art was neuer so displaid;  
Better composd, nor Groundworke truer laid,  
to raise a Fabricke to your lasting name.

Your painefull study, Curious search, and care,  
In turning ouer Bookes, both knowne, and rare;  
Your great Expences, and your little Gains,  
To counteruaile a Guerdon for your paines,  
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,  
In Arming others, you Yourselfe disarm;  
Our Art is now Anatomized so,  
As who knowes not, what we our selues doe know?  
Our Corne in others Mill is ill apaid.

Bees sucke the Flowres, others eat their Hony,  
Poore digge the Mines, Richmen haue the mony;  
Sheepe beare the fleece, others weare the Wooll,  
And some plant Vines, and some the Grapes doe pull,  
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,  
wee write of Honour, others doe it blot;  
We uphold Honour, others plucke vs downe,  
Burying themselves in base Obliuion:  
such are th' effects of our defectiue Age.

Peculiar Precisenesse, loues no Heraldry,  
Crosses in Armes, they hold Idolatry:  
All Funeral's pompe, and Honour but a vaunt,  
Made Honour onely by the Honorant;  
shortly, no difference twixt the Lord, and Page.

Honours, Recusants doe so multiply,  
As Armes, the Ensignes of Nobility,  
Must be laid downe; they are too glorious,  
Vaine, idle shewes, and superstitious:  
Plebeian basenesse doth them so esteeme.

Degrees



Degrees in blood, the steps of pride, and scorne,  
All Adams children, none are Gentle borne:  
Degrees of state, titles of Ceremony;  
Brethren in Christ, greatnesse is Tyranny:  
O impure Purity, that so doth deeme.

Well gentle Guillims, you haue done your part,  
I would Reward might follow your desert,  
As Shadowes follow bodies in the Sunne:  
Shadowes (alas) are not substantiall,  
Shadowes, and rewards, proue nothing at all,  
for being both pursude away they runne.

John St. George to the Author.

Though Indian Ants, that scrape in Mines of Gold,  
Dare not for Treasure make exchange with death,  
Yet brauer mindes for honour dare be bold,  
Couragiously to sacrifice their breath;  
A precious Gem is Honour, Guillims then,  
Whose Badge is Armes, the subiect of thy pen:  
Which as a Diamond when thou didst find,  
Rude, and vncut, to bring the same to shape,  
And Lustre fit, thy Purse, thy Pen, thy Minde,  
Did all conspire, this Worke to vndertake:  
Which now perform'd, let Goldsmiths iudge the price,  
Till *Aesops* Cocke and Indian Ants be wise:  
And though thy Guerdon seeme not worth a mite  
To such base Prisers, deeme it not the lesse,  
For higher spirits will iudge thereof aright:  
And they at last too late will all confesse,  
That Gold and earthly pleasures doe bewitch,  
But Grace and Honour onely makes men Rich.

JOHN ST. GEORGE.

To his neereft and dearest kinsman, JOHN  
GVILLIM, Pursuant of Armes, THO. GVIL-  
LIM wisheth his owne best wishes.

This large Display of thy Mysterious Art  
Each where displaies such Lustre, Labour, Learning,  
To euery one that can with due discerning  
Suruey thy Volume ouer euery part;  
As there is none, Noble or Gentle heart,  
(And onely such this subiect is concerning)  
That can deny thee (thine owne vertues earning)  
The praise and prise of thy diuine desert.

If



If any Criticks Currishly repining,  
Barke at thy Light, their fury is thy foile,  
For, more we praise such Lamps so publike shining,  
And euer pray they neuer faile of Oile.  
So fare thou (Cosen) for this worke of thine,  
Which with thy name shall now eternize mine.

To my worthy Friend Master G VILLIM  
on his present worke.

A Sin a curious Lant-schape, oft we see  
Nature, so follow'd as wee thinke it's shee,  
Trees, Riuers, Hills, Towers, Vallcis, Country farmes  
Higher or lower plac'd; so heere are *Armes*.  
Of which the seuerall *Blazons*, *Rancks*, and *Rites*,  
Now first explain'd by their due shades and lights,  
In perfect *Method* wrought with *Precepts*, *Lawes*,  
*Examples*, and distinctions, for each cause,  
*Guillims* elaborate hand hath with such spright,  
Inform'd as eu'ry part hath life and light.  
But when the whole together I behold,  
So Faire, so Rich, so Euen, so *Manifold*,  
Of all the *Bookes*, we say, ere borne with vs,  
Not one can boast a nobler *Genius*.

ANTHONIE GIBSON.

To my deseruedly beloued and worthy Friend  
and Countriman Mr. Iohn Guillim, touching  
his display of the Honourable Art  
of ARMORY.

Thy Name, thy Countrey, and thy matchlesse Art  
Incites my Muse to raise her *Armes* of pow'r,  
With praises to lay open thy desert,  
To make it all-denouring Time denoure.  
But (oh) a small Reward it is to get,  
But Fame, too Cheape, for that which cost so deere,  
As Time, and Paines, and Cost; and all three, great;  
Yet that's the most, the most doe looke for heere.  
Thou hast reduc'd an Art (much like our Law)  
Vnmethodiz'd, to such a Method now,  
That the whole Art, that was before but raw,  
Is made most ripe in Rules the same to know:  
Heere, all the Termes by which the Art is knowne,  
And the least Particle of each least Part,  
Are so Anatomized, and strictly showne,

All



That All may see the Soule of all this Art,  
 Heere, all the Bearings, both of Beasts and Birds,  
 Of Fish, Flies, Flowers, Stone, and each minerall,  
 Of Planets, Starres, and all, that All affords,  
 Are made by Art, appeare most naturall.  
 So that this Worke, did ransacke Heauen and Earth,  
 Yea Natures bulke it selfe, or all that is  
 In Nature hid, before this Booke had birth,  
 To shew this Art by them, and them by this:  
 Then, Natures Secretary we may stile  
 Thy Searching Spirit, or else we iustly may,  
 Plinius Secundus call thee; sith (the while,  
 Rare Herald) thou dost Natures Armes display;  
 So that we cannot hold him Generous,  
 (If squard by Rules of Generosity,)  
 That will not haue this Booke (composed thus)  
 To vnderstand Himselfe, and It thereby.  
 For, heere by Armes (as sometimes Ships at Sea)  
 Is scene how Houses grapple, but for Peace;  
 Yet (being ioined) distinguisht so they be,  
 That we may see them (seuerall) peece by peece.  
 For, the whole Body to these Armes thou hast,  
 So cleerehy purg'd from sad Obscurity,  
 That now this Art in FRONT may well be plac'd  
 Of Arts that shine in Perspicuity.  
 And if before, the same seem'd most abstruse;  
 Now, hast thou (for WALES glory, and thine owne  
 Rare BRITAIN) made it facill for our vse,  
 Sith vncoufusedly the same is showne:  
 Then, all that honour Armes must honour Thee,  
 That hast made Armes from all confusion Free.

JOHN DAVIES  
 of Hereford.

To his worthy and well-deseruing Friend,  
 Mr. I. Guillim.

FAine would I praise thee as thy worth requires;  
 But (ah) I cannot, sith my power decaies:  
 I want the *Muses* aide, and sacred Fires  
 To offer vp my loue vnto thy praise:  
 For, thou, by *Armes*, as heere doth well appeare,  
 Deseru'st more praise then *Papers Armes* can beare.

John Speed.

In



In Authorem, Gulielmum Belcheri  
Eulogium.

**A**rmorum primus Winkynthewordeus artem,  
Protulit, & ternis linguis lustravit eandem:  
Accedit Leighus: concordat perbene Boswell,  
Armorioque suo veri dignatur Honoris,  
Clarorum Clypeis & Cristis ornat: eamq;  
Pulchrè Nobilitat, Generis Blazonia, Ferni:  
Armorum proprium docuit Wirleius & vsum.  
At tua prae reliquis, Guillime, hinc gloria crescit,  
Quod tu cuncta simul, reliqui quae singula, praestas,  
Et quae confuse reliquis, facis ordine primus.  
Hinc tibi laus, inter laudatos, prima manebit,  
Nobiliumq; choro; (reliquos contemne) placebis.

G. B.







## TO THE COVRTEOUS READER.



OW difficult a thing it is to produce forme, out of things shapelle and deformed, and to prescribe limits to things confused, there is none but may easily perceiue, if hee shall take but a sleight view of the Chaos-like contemperation of things not onely diuers but repugnant in nature, hitherto concorporated in the generous profession of Heraldry: as the formes of the pure Cælestiall bodies, mixt with grosse Terrestrials; Earthly Animals, with Watery; Sauage beasts, with Tame; Whole-footed beasts, with Diuided; Reptiles, with things Gresible; Fowles of prey, with Home-bred; these againe, with Riuer fowles; Aery Insecta, with Earthly; also things Naturall, with Artificiall; Arts Liberall, with Mechanicall; Military, with Rusticall; and Rusticke with Ciuil. Which confused mixture hath not a little discouraged many persons, (otherwise well affected to the study of Armory) and impaired the estimation of the profession. For redresse whereof, my selfe, (though unablest of many) haue done my best, in this my Display of Heraldry, to dissolue this deformed lumpe, distributing and digesting each particular thereof into his peculiar rancke; wherein, albeit the issue of my enterprise be not answerable to the height of my desires, yet doe I assure my selfe, my labour heerein will not be altogether fruitlesse, forasmuch as heereby I haue broken the Ice, and made way to some after-commers of greater gifts and riper iudgement, that may giue a fairer body to this my delineated rough draught or shaddow of a new framed method. For if men of greatest skill haue failed to giue absolute forme to their works, notwithstanding their best endeauours, with little reason may such perfection be expected from mee, whose Talent is so small, as that I am forced to build wholly vpon other mens foundations: and therefore may be thought to haue undertaken an idle taske, in writing of things formerly handled, and published by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth not, that as euery man hath his proper conceit and inuention, so hath he his seuerall drift and purpose, so as diuers men writing of one selfe Argument, doe handle the same diuersly? Which being so, what letteth that euery of vs, writing in a diuers kind, may not without offence to other, vse our vttermost endeauours to giue vnto this erst vnshapely and disproportionable profession of Heraldry, a true Symmetria and proportionable correspondence of each part to other? In as much (if I be not deceiued) both they and my selfe doe al aime at one mark, which is, so to adorne and beautifie this science, as that it being purged from her wonted deformities may become more plausible to many, and be fauourably entertained of all; which could not be otherwise better effected, then by dissoluing of this Chaos-like or confused Lump, and disseuering of each particular thereof from other, and disposing them vnder their peculiar heads, which is the full scope of these my Trauels. Now to the end I might the better accomplish



## TO THE READER.

*compleish this Taske after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approued Authors in their seuerall Works haue written touching the rudiments and first principles of Armory; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I haue in some sort accomplished my desire, and haue for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their seuerall substances and orderly connexions; and throughout the whole I haue begunne with the Genus of each kind, and seuered them into their Species, which also are subdiuided into Indiuiduaes, annexing particular rules to each seuerall sort. Moreouer I haue added Definitions, Diuisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules, and Obseruations vnder their proper heads, and manifested their vse by examples of speciall choice, whereby they receiue not onely warrant, but also liuely sense and vigor, in default whereof they would become destitute of all force: According to that saying of Aretius: Præcepta quantumuis bona & concinna, mortua sunt nisi ipse auditor variis exemplis ea repræsentat. Finally to the end that nothing should be wanting that might giue thee full contentment, I haue prefixed before euery Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relatiue respect of the one of them to the other; so as all of them doe Iumpe together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I haue brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoeuer thou desirest concerning the Principles of this Profesion: So that thou in short time and with much ease maiest reape not onely a profitable gleanings, but a plentiful Haruest of this my long and painefull Lucubrations.*

**FAREWELL.**

(.,.,.)



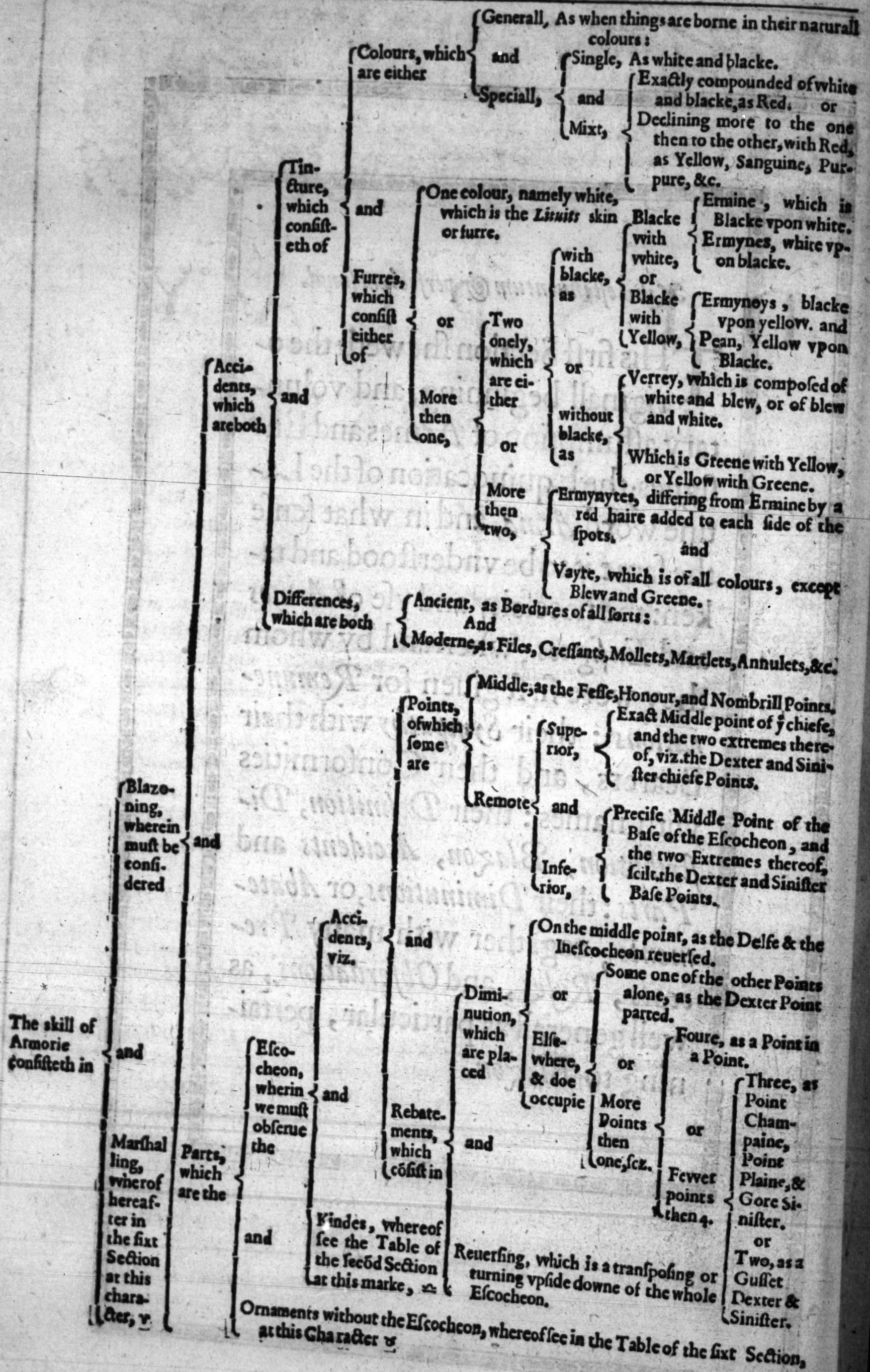


*Nihil est inuentum & perfectum simul.*

**T**His first Section sheweth the originall beginning, and voluntary assumption of Armes and Ensignes; the Equiuocation of the Latine word *Arma*, and in what sense the same is to be vnderstood and taken: the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for *Remunerations*; their *Sympathy* with their Bearers, and their Conformities with names: their *Definition*, *Distribution*, *Blazon*, *Accidents* and *Parts*: their *Diminutions*, or *Abatements*; together with many *Precepts*, *Rules*, and *Observations*, as well generall as particular, pertaining to *Blazon*.



### The Table of the first Section.







# A D I S P L A Y O F H E R A L D R I E.

## SECT. I. CHAP. I.



Hosoever shall addresse himselfe to write of matters of Instruction, or of any other Argument of importance, it behooueth, that before hee enter thereinto, hee should resolutely determine with himselfe, in what order hee will handle the same: So shall he best accomplish that hee hath vnder- taken, and informe the vnderstanding, and helpe the memorie of the Reader. For so doth *Cassaneus* admonish vs, saying, *Priusquam ad scientiam perue-* *Cassan.*

*niatur, bonum est, modum praescribere docendi & ordinem, quia per ordinem res intellecta magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clariorem.* Such order and course of writing doth also procure in the Reader a facility of apprehension, as *Erasmus* noteth, saying, *Facilius discimus quae congruo dicuntur ordine, quam quae sparsim & confusim.*

What Order is, *S. Augustine* doth informe vs, saying, *Ordo est parium dispari-* Definition of order.  
*umque rerum distributio.* This order is twofold; the one of *Nature*, the other *Aug. de ciuit. Det.*  
of *Discipline*: The order of *Nature* (as Doctour *Cassius* noteth) is a progres- Order two-  
sion from simples to things compound: contrariwise, the order of *Discipline* fold.  
is a proceeding from things compound to simples. As touching the order *Cass. Dialect.*  
that I haue prefixed to my selfe in this display of *Heraldrie*, you shall vnder-  
stand, that forasmuch as the handling of one of these alone, sufficeth not to  
the effecting of my intended *Method*, I must of force make vse of them both  
in some sort, according to their distinct kindes. Wherein albeit the order of  
*Nature* in right should haue the precedence, as the more worthy, *quia Natura* Order in this  
*regitur ab intelligentia non errante*: neuerthelesse, in regard my principall Worke ob-  
purpose tendeth to the prescribing of a forme of *Discipline*, whereunto these serued.  
tokens which we call *Armes* must be reduced, and therein to manifest rather  
their location then their generation, their vse then their essence, their shadow  
then their substance; I am constrained to preferre the latter (which serueth



directly for my purpose) before the former, which tendeth thereto but collaterally : whole dignity notwithstanding I purpose regardfully to obserue, when I shall come to the distribution of things *Naturall* in their proper places.

Digression.

But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiuing and vnderstanding of that which shall bee heerein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessarie note, touching the

Equiuocation  
of the word  
*Arma*.

Subiect of this Worke : Such are those ensignes or markes which wee call *Armes* in English, and in Latine, *Arma*; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq; licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly knownen in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

Instruments  
naturall.

It is therefore to be obserued that this word *Arma* in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour *Cassius* vse the same, where he saith, *Arma belluis natura dedit, vt Leoni dentes, Serpenti*

Instruments  
Mechanicall.

*aculeum, &c.* Sometimes it is taken for all manner of instruments pertaining to *Mechanicall Trades*, as *Arma Rusticorum, Rastra, Ligones, & huiusmodi*. Also *Arma coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Æneid. 5.* speaking of the necessities pertaining to shipping, saith,

*Colligere arma iubet, validisq; incumbere remis.*

Instruments  
Militarie.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour *Cassius* take it, saying, *At hominibus arma industria finxit, eqq; finxit, vt pro imperio rationis eis vteretur*. But this word *Arma* heere meant is

Metaphori-  
call sense.

not vnderstood in any of these significations, but must bee taken in a metaphoricall sense, for that they doe assume a borrowed name (by way of figure called *Metonymia subiecti*) from the Shields, Targets, Banners, Military Callockes, and other Martiall Instruments, whereupon they were ingrauen, embossed, embrodered or depicted: which kinds of furnitures & habiliments are peculiar vnto martiall men and professed souldiers, to whom only it pertaineth to beare Armour; which euen at this day wee doe vsually call by the name of *Armes*. And of them in proceesse of time did these ensignes or markes receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noteth, saying, *Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, vt instrumentis comparata placuit ipsam quoque mercedem arma appellare.*

Definition of  
*Armes*.

Their dig-  
nitie.

*Armes* then, as they are heere meant, may be thus defined: *Armes* are tokens or resemblances, signifying some act or quality of the bearer. How great the dignitie and estimation of *Armes* euer hath beene, and yet is, we may easily conceiue by this, that as they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition whose they are, who is the owner of the house wherein they are set vp, of what Familie their bearer is descended, and who were his next, and who his remote Parents or Ancestors.

Their con-  
formity with  
Names.

Betweene *Armes* and *Names* there is a certaine conformitie, so that, as it is a thing vnlawfull for a man (but vpon great occasion) to change his name; *sic neq; arma* (saith *Cassian.*) *mutare licet, nisi magna & honorifica aliqua causa accesserit.*



*cesserit.* And another saith, *A nominibus ad arma bonum deducitur argumentum.*

Also there is betweene these Armes and their Bearers a kinde of *Sympathie* Their Sympathy with their Bearers or naturall participation of qualities, in so much as who so dishonourably or vnreuerently vseth the Armes of any man, seemeth to haue offered indignitie to the person of their Bearer ; so as (according to some Authours) their owner shall right himselfe against such an offender or wrong-doer, *actione iniuriarum.*

As touching the antiquitie of these signes which wee call *Armes*, *Diodorus Siculus* maketh mention, that *Osiris*, surnamed *Iupiter the iust*, sonne to *Cham* *Diodorus Siculus.* the cursed sonne of *Noah*, called of the *Gentiles Ianus*, being banished from the blessed Tents of *Shem* and *Iaphet*, by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people : For which purpose he assembled a great Armie, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient an expedition of warres, as well *Osiris* himselfe as *Hercules*, *Macedon* and *Anubis* his sonnes, and others, did paint certaine signes vpon their shields, bucklers, and other weapons ; which signes were after called *Armes*. As for example, *Osiris* bare a *Scepter royall*, insigned on the top with an *Eie* ; *Hercules* a *Lion rampant*, holding a *Battle-axe* ; *Macedon* a *Wolfe*, and *Anubis* a *Dogge*. In this first assumption of these signes, euery man did take to himselfe some such beast, bird, fish, serpent, or other creature, as he thought best fitting his estate, or whose nature and qualitie did in some sort quadrate with his owne, or whereunto himselfe was in some respect like in qualitie, or wished to be resembled vnto. *Voluntarie assumption.*

The principall end for which these signes were first taken vp, and put in *Their end* use, was that they might serue for notes or markes to distinguish Tribes, Families, and particular persons each from other. But this was not their onely use, for that they serued also to notifie to the ingenious beholder of them (after some sort) the naturall quality and disposition of their Bearers. And so behoouefull was this inuention thought to be, and their use so reasonable, as that they haue beene entertained of all succeeding posterities amongst all nations, and continued (euen to this day) without immutation or alteration of their primarie institution. These *Armoriall Ensignes* thus ingeniously deuised, had yet a further use : for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands ; as also for assembling, conducting, and gouerning of them in martiall expeditions : for which uses and ends they haue receiued approbation in the highest degree, euen from the mouth of God himselfe, who (when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of promise) did expressely command the use of *Armoriall signes*, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Maiorum suorum castra habento* : which order he required to be obserued, not only in the conduction of them in their iourney, but also in the pitching and raising of their Campe. *Num. 2.2.*

In which precept we may obserue, that God maketh mention of two sorts of Ensignes ; the one generall, the other particular ; and that these latter were no lesse needfull then the former, for the orderly gouerning and conducting of so huge and populous a multitude as the *Israelites* were, in a iourney so long



long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their seuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them seuerall and distinct formes.

Question.

Heere may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes

Resolution.  
Lira vpon  
Num. 2.

and shapes were depicted in them. As to the colour, *Lira* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebraei quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali in quo inscriptum erat nomen ipsius Ruben, & sic de aliis.*

Martinus Bor-  
haus, Num. 2.  
Formes born  
in Standards.

And as to their seuerall formes, *Martinus Borhaus* in his *Commentarie* vpon the same place, hath this saying, *Tradunt veteres in Rubenis vexillo Mandragoram depictam fuisse, quam ille in agro collectam matri Lix attulerat: In Iehudæ Leonem cui illum benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via.* And in conclusion he saith: *Sit fides penes Authores.*

Etymologia.

This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi paruum velum. & accipitur* (saith hee) *pro signo quo in exercitu vel classe Imperares v-*

Vse of Stan-  
dards.

*tuntur.* The vse of these *Standards* doe consist heerein, that they being borne aloft vpon a long pole or staffe apparant to euery mans view, the Souldiers may bee thereby directed (vpon all occasions of seruice) and by the sight of them may be disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lira* vpon the second of *Numbers*, saith, *Vexilla in perticis eleuantur vt ad eorum aspectum bellatores diuidantur & vniantur:* For like as a ship is guided in the surging seas by the Sterne or Ruther, euen so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

Lira Num. 2.

2. Sort.

The other sorts of *Ensignes*, God calleth, *Signa secundum domum Maiorum suorum*: whereby is meant (if I bee not deceiued) the particular *Ensignes*, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lira* vpon the same place: *Signa propria sunt in vestibus & scutis quibus bellatores mutuo se cognoscunt & suos ab Aduersarijs distinguunt.*

Lira.

Armes giuen  
for remune-  
rations.

These were the primarie vses for which these *Signes* were first deuised and put in practise, and those the ends whereunto they were referred; but after long tract of time, these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperours, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valerous merits (euen in iustice) required due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better bee preferued and deriued vnto posterity, then by these kindes of honourable rewards. The first we read of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent mind in rewarding his souldiers



to the full of their deserts; did at length preuaile with him so much, as that he caused him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks or tokens of honour; which hee bestowed on them as hereditary testimonies of their glorious merits. Whose *example* heerein, Emperours, Kings and Princes, of succeeding ages haue ensued; vsing therein the ministry of the Office of *Heralds*, as subordinate Officers thereto appointed and authorized, reseruing alwaies to themselves the supream iurisdiction of iudging and remunerating persons according to their deserts, but vsing the industry of the *Heralds*, as for sundry other vses of great importance in a Sate, so also for the inuenting and deuising of Congruent tokens of honour, answerable to the merits of those that shall receiue the same.

## SECT. I. CHAP. II.



O much of such notes as are necessary to be obserued, for the better vnderstanding of these things that shall bee heereafter deliuered, touching the subiect of this worke. Now wee proceed to the practique exercise of these *Armoriall tokens* which pertaine to the function of *Heralds*, and is termed *Armorie*, and may be thus defined. *Armory is an Art rightly prescribing the true knowledge and use of Armes.*

Definition of Armory.

Now like as in things natural the *effects* do euermore immediatly ensue their causes, euen so *diuision* which is a *demonstratio* of the extent & power of things, must by immediate consequence follow difinition, which doth expresse the nature of the thing defined. *Diuision is a distribution of things common, into things particular or lesse common.* The vse thereof consisteth heerein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the mind of the learner be not misled through the ambiguity of words, either of manifold or vncertaine interpretations. Moreouer it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim quæ diuisum traduntur facilius intelliguntur.*

Of Diuision. Vse.

The practise hereof shalbe manifested in the distribution of the skil of *Armory*, withal the parts and complements thereof throughout this whole work.

This skill of *Armory* consisteth,  $\left\{ \begin{array}{l} \text{Blazoning.} \\ \text{and} \\ \text{Marshalling.} \end{array} \right.$

Distribution.

*Blazon* is taken, either strictly for an explication of *Armes* in apt and significant termes: or else, it is taken largely for a display of the vertues of the bearers of *Armes*: in which sense *Cassanens* defineth the same in this manner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armourist*, saith, that to blazon is to expresse what the shapes, kinds, and colour of things borne in *Armes* are together with their apt significations.

Definition of Blazon.

Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule: It may be said to be any straight



Of rule. straight or leuell thing, whereby lines are drawne in a direct and euen forme. In resemblance whereof, we heere vnderstand it, to be a brieve precept or instruction for knowing or doing of things aright; as witnesseth *Calepine*, saying *Regula per translationem dicitur brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters. It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon.

Rules of Blazon in genere.

Rule. 1.

The aptest rules for this place, are these immediatly following: In *Blazoning* you must vse an aduised deliberation before you enter therunto, for hauing once begun, to recall the same, doth argue an inconsiderate forwardnesse meriting iust reprehension.

Rule. 2.

The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur*. Therefore you must shun multiplicity of impertinent words in your *Blazon*, *Frustra enim fit per plura quod fieri potest per pauciora*. But herein you must obserue this Caution that whilst you labour to bee compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the vnderstanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnis sermo si sit breuior quam oportet, obscurat intellectum, si autem longior difficile erit retentioni*.

Rule. 3.

You must take speciall heed to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to be the same; *Diuersitas enim nominis inducit diuersitatem rei, in tantum quod nomina sunt significatiua rerum*.

Rule. 4.

You must not be too full of conceits in *Blazon*, nor ouer forward in speech.

Rule. 5.

You must vse no iteration or repetition of words, in blazoning of one Coate.

Especially of any of these  
 four words, viz. *Of.* *Or.* *And.* *With.* For the doubling of any of these, is counted a great fault, insomuch as the offender heerein is deemed unworthy to blazon a coate *Armour*.

Rule 6.

In *Blazoning* you must haue regard of the things that are borne in *Armes*: as also whereunto they may bee resembled, whether they bee naturall or artificiall and so to commend them accordingly.

Rule. 7.

In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First to beginne with the field, and then proceed to the blazon of the Charge, if any be. Moreouer if the *Field* bee occupied with sundry things, whether the same be of one or diuers kinds: you must first nominate that which lieth next and immediately vpon the field, and then blazon that which is more remote from the same. What *Field* and *Charge* are, shall bee shewed in their proper places. *Interim oportet discentem credere*.

Preposterous  
Blazons.

*Cassaneus* holdeth, that where the chiefe of an *Escutcheon* is of one colour, or mettle, or more, you should blazon the chiefe first; but I hold it more consonant to reason, to begin with the *Field* (because of the priority thereof in nature, as also in respect that it is the *continent*) rather then with the *Charge*, which is the thing *contained*, and so consequently last in nature. Neuertheless the French *Armorists* for the most part doe blazon, the *Charge* first and the *Field* after, which is a course meere repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and



and the continent of the thing contained: wherefore our Herald's manner of blazon is more agreeable to reason then theirs. Out of the sundry formes of blazon (vsed by other Authors) I haue made speciall choise of three that are most ancient and necessary; viz. the first, by Metals and Colours; the second, by precious stones; and the third, by the celestiall planets; in respect that these of all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, to Gentlemen hauing no title of dignity, blazon by Metale and Colours: to persons ennoblised by the Soueraigne, by precious stones: and to Emperours, Monarchs, Kings and Princes, blazon by planets.

The two last of these three selected formes, are not to bee vsed in the blazoning of the Coate-armors of Gentlemen that are not aduanced to some degree of Nobility, vnlesse they be rarely qualified, or of speciall desert.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end, that aswell by *Blazon*; as by degree; noble men might be distinguished, from gentlemen; and persons of Maiesty, from those of noble linage; that so a due *Decorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane.

### SECT. I. CHAP. III.



O much of the definition and generall rules of Blazon: Now will I proceed to the distribution thereof.

The Blazon of *Armes* consisteth in their *Accidents*, and *Parts*.

I call those notes or marks, *Accidents* of *Armes* that haue no inherent qualitie or participation of the substance or *Essence* of them, but may bee annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be cosen Germans to nothing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph. 6*. For they haue no being of themselves but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph. 7*. *Accidentia non sunt entia nisi quia sunt entis*.

Such *Accidents* as are heere meant are these. *Viz.* *Tincture*, and *Differences*.

*Tincture* is a variable hew of *Armes* and is common aswell to *Differences* of *Armes*, as to the *Armes* themselves.

And the same is distributed into *Colours*, and *Furres*.

*Colour*, may be said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.



And this colour heere mentioned is both { *Generall,*  
and  
{ *Speciall.*

Colour gene-  
rall.

Vniuersality  
of Armory.

Blazon of  
things pro-  
per.

Speciall co-  
lour.

By generall *Colour*, I vnderstand the proper and natural colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kind soeuer that are depicted and set foorth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, for so much as there is nothing in this world subiected to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to be borne proper, which is a blazon sufficient for things of that kind, and well fitting their property or nature, for their are no terme of blazon allowed to things borne after that sort.

By speciall colours, I meane such colours, as by a certaine peculiar propriety (as it were) doe belong to this *Art* of *Armory*.

These are both { *Simple,*  
and  
{ *Mixt.*

Simple co-  
lours what.

*Simple colours* are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed heeafter.

And those are { *White,*  
and  
{ *Blacke.*

Elements.

To these in right belongeth the first place amongst colours, because in the order of nature they were before al other colours: *Priora enim sunt compositis incomposita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may tearme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their originall being from these, either in an equall or disproportionable mixture. I will beginne with them and so proceed to the rest that wee call *colores Medij* in respect of their participation of both. Now forasmuch as practise is the scope of *Doctrines*, (to the end those things that are, or shall bee deliuered, may bee the better conceued and borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia.*

*White*





*White* is a colour that consisteth of very much light; as *White* defined. *Albedo est color simplex in corpore tenuiore multa luminositate constans:* to which black is contrary. Note, as colours may be resembled to things of greatest Nobility or reputation, so is their worthinesse accounted of accordingly. Note.

The colour *white* is resembled to the light, and the dignity thereof reckned more worthy then the *blacke*, by how much the light and the day is of more esteeme then darkenesse and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy then *blacke*, in respect of the more worthy vse thereof. For men in ancient time were accustomed to note things well and laudably performed (and esteemed worthy to be kept in memorie) with *white*, and contrarywise whatsoeuer was holden reprochful or dishonourable, was noted with *blacke*, as the *Poet* noteth, saying : Resemblance of white.

*Quæ laudanda forent, & quæ culpanda vicissim,  
Illa prius creta, mox hæc carbone notasti.*

Moreouer *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the priority of time, for that it was in nature before *blacke*, which is a depriuation thereof. Like as darkenesse whereunto *blacke* is resembled, is an exemption of light, *Omnis enim priuatio præsupponit habitum.* Finally *Vpton* Preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field. Dignity.

This colour is most commonly taken in *Blazon* for the metall *Siluer*, and is termed *Argent*, wheresoever the same is found, either in *Field* or *Charge*. In composition of *Armes* it is accounted a fault worthy blame to blazon it otherwise; but in doubling of *Mantles* it is not so taken: for therein it is not vnderstood to be a metall, but the skinn or furre of a litle beast called a *Lytuite*, so named (as I conceiue) *Lithuania* now called *Luten* a part of *Sarmatia*, confining vpon *Polonia*. This *Furre* hath beene heeretofore much vsed by the antient *Matrons* of the honourable Citie of *London*, euen by those that were of the chiefest account, who ware the same in a kind of *Bonnet* called corruptly a *Lettice Cappe*. Precedency.



*Blacke* is a color contrary to *White*, having little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore trassiore exigua luminositate participans.* Whereby it is apparent that *blacke* is of lesse perfection then *white*. This colour is called in blazon *Sable* of the latine word *Sabulum*, which signifieth, grosse, sand or grauell, in respect of the heauy and carthy substance, wherein it aboundeth aboue all others. And this colour is reputed farre inferior in dignity to *white*, and is likened to darkenesse called in latine *Tenebræ*.

*nebræ quod teneant, id est, impediunt oculos, & visum prohibeant.* Note that the rest of those speciall colours before mentioned, besides *white* and *blacke*, are called *Colores mediæ*, that they haue their primary *Essence* from these, either by an equall or vneuen for concorporation or mixture of these two together;



and in regard of these two extremes from which they haue their being, cannot properly be called *Colores*, nisi per participationem.

*Colores medij.*

Now as touching *Colores medij*, or mixed Colours; it is to be vnderstood, that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the Definition of *Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperacione producitur.*

Of these according to *Scribonius*, some are

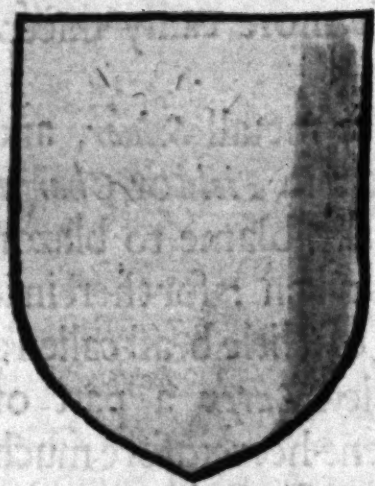
Exactly compounded of both the *Simples*.  
Declining more to the one then to the other, in an vnequall proportion.

Red exactly compounded.



That Colour which is said to bee exactly compounded, doth participate of the two *Simples* indifferently, in a iust proportion, as Red; which *Scribonius* thus defineth: *Rubedo est color equali simul Albedinis & Nigredinis combinatione constans.* This colour representeth Fire, which is the chiefeft of the *Elements*, and the lightsomeft and cleereft, and in blazoning is termed *Gules*.

Yellow.



This Colour is bright Yellow, which is compounded of much White, and a little Red, as if you should take two parts of White, and but one of Red. This Colour in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is Gold: and it is commonly called Gold Yellow, because it doth liuely represent that most excellent Metall; the possession whereof inchanteth the hearts of fooles, and the colour whereof blindeth the eies of the wise. Of the excellencie of this metal, *Hesiodus* hath this saying: *Aurum est in corporibus*

Dignitie of Gold.

*sicut Sol inter stellas.* And therefore such is the worthinesse of this Colour which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Bloud Royall*, though indeed it be in vse more common. And as this metall excelleth all other in value, puritie, and finenesse; so ought the *Bearer* (as much as in him lieth) indeuour to surpasse all other in *Prowesse* and *Vertue*.

Greene.



This Colour is Greene, which consisteth of more Blacke, and of lesse Red, as appeareth by the Definition: *Viridis est color Nigredine copioso, & Rubedine minore contemperatus.* This color is blazoned *Vert*, and is called in Latine *Viridis*, à *vigore*, in regard of the strength, freshnesse, and liuelinesse thereof; and therefore best resemblith youth, in that most *vegitable*s, so long as they flourish, are beautified with this verdure: and is a colour most wholsome and pleasant to the cie, except it be in a young Gentlewoman's face.

Blew





*Blew* is a *Colour* which consisteth of much *Red*, and *Blew*. of little *White*, and doth represent the colour of the *Skie* in a cleere *Sunne*-shining day. This in *Blazon* is termed *Azure*.



*Purpure* is a *Colour* that consisteth of much *Red*, and *Purpure*. of a small quantitie of *Blacke*, and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur. Cassaneus* hauing formerly handled those former six *Colours*, viz. *White*, *Blacke*, *Red*, *Yellow*, *Greene*, and *Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purpure Colour* is raised. This *Colour* vsually hath no other name in *Blazon*.



*Tawney* (saith *Leigh*) is a *Colour* of worship, and of *Fawney*. some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is knowen by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two *bright colours*, which are *Red* and *Yellow*: neither shall you haue any *Colour* so made among all that may be deuised; and not to be stainand.



The last of the seuen *mixed colors*, we doe commonly *Murrey*. call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the *colors* appertaining of ancient time to the *Prince of Wales*. It is a colour of great estimation, and very stately, and is of vse in certaine roabes of the *Knights* of the *Bath*. Some *Heralds* of approued iudgement doe hardly admit these two last mentioned for *Colours* of *Fields*, in regard they are reckoned *Staynand Colours*. Yet some *Coats of Armes* there are, and those of reuerend antiquitie, whose *Fields* are of those *Colours*, for which respect they haue beene allowed for *Colours* of *Fields*, as Sir *Iohn Ferne* in his *Glorie of Generositie*



nerositie noteth. This kinde of bearing, Leigh doth instance in two English Gentlemen of ancient Houses, that haue of long time borne Tawney in their Armes: the one of them he nameth Hounzakcr, and the other Finers.

## SECT. I. CHAP. IV.



Furres.

Itherunto of Colours and Metals: Now of Furies, according to the series and course of our distribution before deliuered, pag. 7.

Why called Pellicei.

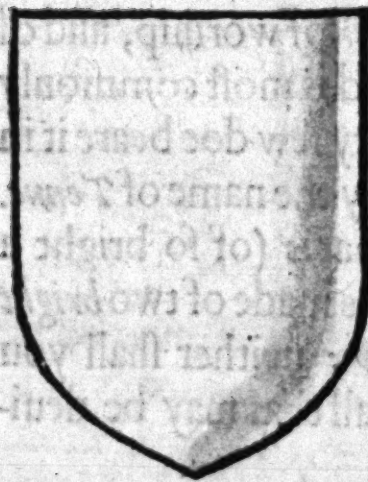
Vse.

Furies (vsed in Armes) are taken for the skinnies of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of Roabes and Garments, seruing as well for state and magnificence, as for wholesome and necessarie vse. And these thus trimmed and imploied, are called in Latine, *pellicei*, à *pellendo*, of driuing away, (quite contrary in sense, though like in sound, to *pellices*, à *pellicendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preserue the bodies that are couered with them, in good temperature.

These are vsed as well in doublings of the Mantels pertaining to Coat-Armours, as in the Coat-Armours themselues.

Furies doe consist either of  $\left\{ \begin{array}{l} \text{One colour alone,} \\ \text{or} \\ \text{More colours then one.} \end{array} \right.$

White Furre.



Order.

Doublings what.

White furre blazoned in doublings.

That Furre that consisteth of one colour alone, is White, which in doubling is taken for the *Lituits* skin, before spoken of, pag. 9. An example whereof we haue in this *Escocheon*. Some perhaps will expect, that in the handling of these Furies, I should ensue the order of Gerard Leigh, who giueth the preheminence of place vnto *Ermine*, for the dignitie and riches thereof: but that forme suteth neither with the Method that I haue prefixed to my selfe; nor yet with the Order of Nature, which euer preferreth Simples before Compounds, because of their prioritie in time: for as Aristotle saith, *Priora sunt compositis incomposita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I indeuour by all meanes to conforme my selfe in these my poore labours thereunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following throughout this Chapter (as they are heere placed) must be vnderstood to be doublings or linings of Roabes, or Mantles of State, or other Garments, wherein (according to Leigh) they all haue one generall name, and are called Doublings: but in *Escocheons* they are called by nine proper and seuerall names. What those Mantels are, shall be shewed hereafter when I shall come to the handling of the second Member of Diuision before made, pag. 7. In the blazoning of Armes, this Colour is euermore tearmed *Argent*, vnlesse it be in the description of the Armes of one that is *Reus Lase Maiestatis*: but being a doubling, it is



is no offense (saith *Christine de Pice*) to call it *White*, because therein it is to bee vnderstood only as a *Furre* or *Skinne*. Rule for doublings

*Furres* consisting of more then one *Colour*, are either of { Two *Colours*,  
or  
More then two.

Such *Furres* as are compounded of two *Colours* only, are sorted either

with *Blacke*, and are either { Blacke mixt with *White*, as  
or  
Blacke mixt with *Yellow*, as  
or  
without { *Verrey*, scz. A. and B.  
and  
*Verrey*, Or. and Vert.

*Ermyne*,  
and  
*Ermynes*.

*Ermynois*  
and  
*Pean*.

Knowledge is no way better or more readily attained then by *demonstration*: Bearings.  
*Scire enim est per demonstrationem intelligere*, saith *Aristotle*. I will therefore giue you particular example of their seuerall *Bearings*.



*Ermine* is a *Furre* consisting of *White* distinguished with *Blacke spots*. You must blazon this by the name of *Ermine*, and not *Argent* powdered with *Sable*. This is the skin of a little beast, lesse then a *Squirrell* (saith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The *taile* thereof is of a thumbes length, which is of colour *Browne*, as appeareth *Fol. 75*. In the former part of his *Accidence*, *Fol. 132*. he seemeth therein to contradict himselfe, in that he affirmeth *Ermine* to be no *Co-*

*lour*, but a *Compound* with a *Metall*, and scrueeth as *Metall* onely. For mine owne part, I doe not see how in *doubling* of *Mantels* it should bee reckoned a *Metall*, for that all *doublings* or *linings* of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and wethers drift: to which vse *Metals* are most vnfit, as King *Dionysius* declared, when comming into a Church where the Images were attired in most rich golden *Roabes*, hee tooke them away, saying, such garments were too cold for winter, and too heauie for summer. A faire pretence to cloake his *Sacrilegious Auarice*. The same Author in his said *Accidence*, *Fol. 75*. making mention of this *Furre*, taketh occasion to commend a late prescribed order for the distribution of this rich and rare *Furre*, according to the dignitie of the persons to whom the wearing thereof is allowed, Order for the wearing of Ermynes,  
which



which is this; that an *Emperour* a *King* or a *Prince*, may haue the *poudering* in their *apparell* as thicke set together as they please: a *Duke* may haue in his *Mantles cape*, onely, foure *Raungs* or *Ranckes* of them: a *Marquis* three *Raungs* and a halfe: an *Earle* a cape of three *Raungs* onely. In some *Coates* these are numbred, but then they extend not to the number of tenne. These *rowes* or *ranckes* before named are of some Authors called *Tymbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may haue his *mantle* doubled with *Ermyne*.

Doubling  
with Ermyne.

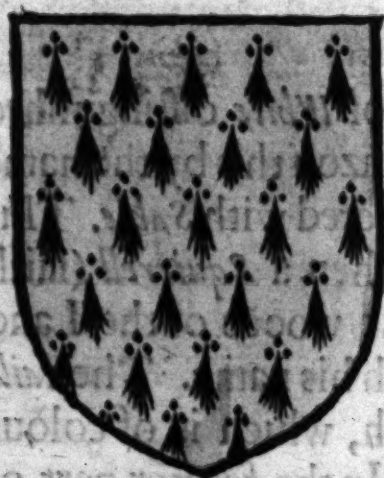


Rule,

Ermynes.

that are but meanelly skilled in *blazon*; the names peculiarly allotted to this *Furre* is *Ermynes*.

Mr. *Boswell* is of this opinion, that *Ermyne* and *Ermynes* ought neuer to bee sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and haue no proper *blazon* with any *metall*.



Ermynois

Of those *Furres* before mentioned, that are compounded of *Yellow* and *Blacke*, this is the first, and is termed in *Blazon*, *Ermynois*, whose ground or field is *yellowe*, and the *Pouldrings* *blacke*, though this be rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the vse of this *Furre*, *Bara*. maketh mention in his booke entituled, *Le Blazone des Armoiries*, pag. 14. and *Edel. Hirszen* in his booke entituled *le Iardyn d'armories*, in the *Armes* of *Leefwelt*.



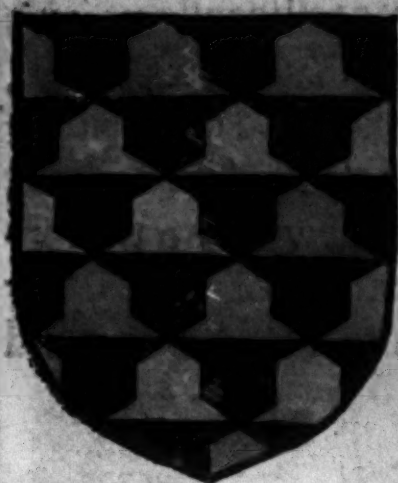
This is that other *Furre* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of *yellowe* powdered with *blacke*, this is *blacke* powdered with *yellow*; and in *Blazon* is termed *Pean*.

Other Furres

There are other sorts of *Furres* or *Doublings*, consisting also of *two* onely colours, which as they are much different in forme, so doe they also receiue a diuers *blazon*, from these before specified which are these that follow, and their like.

Hee





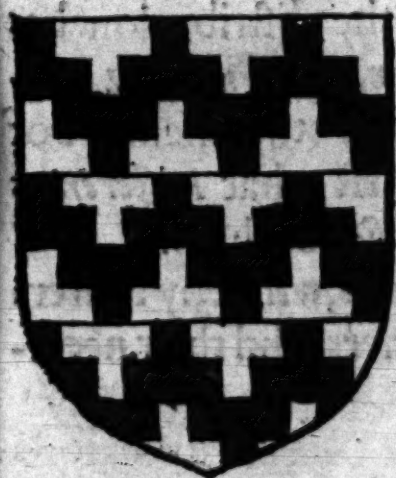
Hee beareth *Verry*, Or and *Azure* by the name of *Claude de Rochford*, sometime *Constable of France*. In *Cotes* of this sort of *bearing*, in case where it may bee holden doubtfull whether should haue the precedence, the *Colour* or the *Metall*, the *Metall* must haue the preheminence as the more worthy. The *Frenchmen*, from whom we doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* of this forme, by the name of *Vayre*; perhaps *Quia ex diuersis coloribus alternatim variantur*. To this sort of bea-

ring, there are no other termes of *Blazon* allowed. As for the rest, viz. *Verris* and *Varrye*, they are meere *fantasies* and improper termes. If your *vaire* doth consist of *Argent* and *Azure*, you must in *Blazon* thereof, say onely, hee beareth *vaire*, and it sufficeth: but if it bee composed of any other colours, then you must say, he beareth *vaire* of these or those colours. The *Latine Blazoners* making mention of this sort of bearing, doe thus describe them, *Portat arma variata ex pellibus albis & caruleis*, accounting them for skinnes of little beasts. For that in ancient times they were vsed for linings of Roabes, and mantles of Senators, Consuls, Emperours and Kings, and thereupon are skilfullie tearmed *doublings*. Of this vse of them, *Alex. ab Alex. Genial. dierum*, lib. 5. Fol. 285. saith, *Legimus Caligulam depictas penulas induisse*. If you obserue the proportion of this *vaire*, you shall easily discern the very shape of the case or skinne of little beasts, in them; for so did ancient *Gouernours* and *Princes* of the world, (saith Sir *Iohn Ferrie in Lac. Nob. pag. 86.*) line their *Pompous Roabes*, with *furre* of diuers colours, sowing one skinne to another after the plainest fashion. There is yet an other kind of *farres* much differing from all other the *furres* before expressed, not onely in shape, but in name also, as in example.

**Rule:**

Robes of estate furred after this manner.

Alex. Gen.  
Dir.



This sort of *furre* or *doubling*, was (as *Leigh* noteth) of some old *Heralds* called *varry cuppy* and *varry tassa*, which (saith hee) is as much to say, as a *Furre of cupps*, but himsele calleth it *Meire*, for so he reckneth it well blazoned, and very ancient, and a *Spanish coate*. But I hold it better blazoned, *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which *Chaucer* calleth *Potents*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of *old age*, in the *Romcant of the Rose*.

So old she was that she ne went  
Afoote, but it were by potent.

## Potent what

So much of *furres* consisting of two *colours* onely : now of such as are composed of more then two *colours*, according to the diuision before deliuered.

Such are these and their like, viz. { *Erminites,*  
*Vaire of many colours:*

# This



This at the first sight may seeme to bee all one with the second *Furre*, before in this *Chapter* expressed, but differeth in this, that heerein is added one haire of *Redde* on each side of euery of these *Poulderings*. And as this differeth little in shape and shew from that second *Furre* named *Ermyne*; so doth it not much differ from the same in name, that being called *Ermine*, and this *Ermynites*.

The other *furre* that is compos'd of more then two colours, is formed of foure severall colours at the least, as in example.

### Rule general

portrature thereof, together with the *manner* of bearing, no lesse perfectly, then if he had done it by some paterne thereof laid before him. And thus concluding this *Chapter* of *Tinctures*, being the first kinds of *Accidents* of *Armes*, I will proceed to the second sort.

SECT. I. CHAP. V.



Having hitherto handled the first part of the distribution before delivered pag. 7. touching the *Accidents of Armes*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceede in order to the *Division* of them.

*Differences* are extraordinarie additaments, whereby bearers of the same *Coate-armour* are distinguished each from others, and their neere-ness to the principall bearer is demonstrated.

of Differences some are { *Ancient,*  
 { *Moderne.*

Those I call *Ancient differences* that were vsed in aſcient time for the diſtinguiſhing, not onely of one *Nation* or *Tribe* from another ; but alſo to note a diuerſity betweene *particular perſons* alſo, deſcended out of one *Family*, and from the ſame *Parents*. Such are *bordures* and *imborduring* of all ſorts. The *Bordures* that were annexed vnto *Coate-armours*, in the beginning were plaine, and (in all likelihood) were of ſome of one the *colours* or *metals* before ſpo- ken of : But afterwards in proceſſe of time, (by reaſon of the multiplicati- on of perſons and of *Families*) men were conſtrained to deuife other ſorts of *bordures*:

## Bordures.



*bordures*; to induce a variety, whereby each particular person might be distinctly knowen and differenced *Ab omnibus & singulis eiusdem domus & familie*. Of these there are diuers formes, as by these examples following may appeare



The first deuised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth *Argent*, a *bordure Gules*. Heere you shall not need to mention the *plainenesse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metall*, and no more, then it is alwaies vnderstood to be *plaine*, albeit the same be not so expessed. But if it haue any other forme then *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof. The

Plaine.

Rule.

*content* of the *Bordures*, (saith Leigh) is the fifth part of the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Tract* about the same, drawne (as in this example) be both of one *metall*, *colour* or *furre*, then shall you not terme it a *bordure*, but you shall say, that he beareth such *metall*, *colour* or *furre* *imbordured*. Leigh reckoneth this sort of *imborduring* heere spoken of, to be of the number of *differences* of brethren; but Bartol (saith hee) hath committed the distribution thereof to the *Heralds*.

Rule.

Before I proceed to the *Compound bordures* aboue specified, I wil giue some fewe examples of other seuerall formes of *simple borders*; (*Quia simplicia prius* *ora fuerunt compositis*;) as followeth.

Simple borders.



He beareth *Sable*, a *bordure ingrailed*, *Argent*; This word *ingrailed*, is deriued from the latine word *Ingrédior*, which signifieth to enter, or goe in; *Quia ista linea ex qua conficitur Bordura, Campum plus aquo ingreditur*: or else it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *border ingrailed*, *Quia* (as Vpton noteth) *eius color gradatim infertur in campum Armorum*.

The next sort of *Bordure* that I will note vnto you, is a *Bordure inuecked*, and the same is formed as appeareth in this next *Escocheon*.

Bordures inuecked;



This *Bordure* is formed meereley contrary to the last precedent, and is blazoned in this manner. He beareth *Or*, a *bordure inuecked Gules*. As the former doth dilate it self by way of inroaching into the *Field*; contrariwise this doth contract it selfe by inuersion of the points into it selfe; In regard whereof (it seemeth) it receiueh his denomination, and is called *Inuecked* of the latine word *Inueho*, which signifieth, *To carry in*, *Quia ipsa linea gibbosa, in Borduram plus aquo inuehatur*.

C 2

This



Dent border.

Wyrly.



manner:

This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth *Gules* a *bordure indented Argent*. Mr. Wyrly, in his booke intituled, *The true vse of Armes*, treating of the honourable life, and languishing death of Sir Iohn de Gralhye, Capitoll de Buz, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King Edward the third, doth therein make mention of one Sir Perducas Dalbreth, to whom his *Coate-armour* did properly appertaine, and describeth the same in this

*Sir Perducas Dalbreth to the French returnd,  
Who Guly sheild about his necke did fling  
Wrapt with dent-bordure siluer shining.*

This *bordure* is said to be indented, because it seemeth to bee composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of rauenous kind, or of pray) haue that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner aboue specified; and they are called in latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also doe euery of these *Indentings*, entering into the *Field*, lessen and take away some part thereof as they goe.

Isidor.

Note.

Note that al sorts of *Bordures* are subiect to charging with things aswell *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose not to be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them down in their proper places.

Bordure countercompounded.



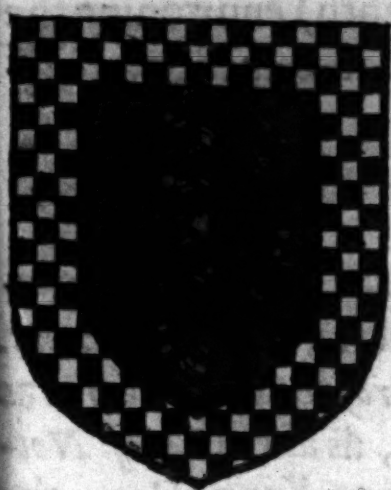
He beareth *Azure* a *Bordure counter-compounded*: *Or*, and *Gules*; which is asmuch to say, as *Compounded of these two Colours counterly placed*. Note that *Counter-compony* consisteth euermore of two tracts onely and no more. Note further, that the maner of *differencing* of *Coate Armours* by *bordures* is very ancient, but if you respect their particular formes and charge they are not so.

Bordure purslewe of vaire.  
Rule.

He beareth *Gules*, a *bordure purslewe, Vaire, Argent*, and *Azure*. Note heere that this terme *purslewe*, is common to all the *Furres* before handled, so often as they are vsed in *Bordures*. Therefore whensoever you shall finde a *Bordure* of any of these seuerall kinds, you must (for the more certainty of the *blazon*) expresse by name of what sort of *Furres* the same is, if there bee a peculiar name appropriate thereunto. Otherwise if it bee one of those kindes, that haue noe certaine



certaine name, whereby it may be distinctly knowen from the rest ; or if it be so, that the *Bordure* be composed of some such of the *Furres* as do comprehend vnder one name, diuers and distinct colours, as (for example) *Vaire* doth : then must you of necessitie particularly name the *Colours* whereof euery such *Bordure* is so composed, as in this example I haue done.



Hee beareth *Gules*, a *Bordure checkie*, *Or*, and *Azure*. Albeit this hath a neere resemblance of *counter-compassie* before handled, yet is it not the same ; for that neuer exceedeth two *tracts* or *panes*, and this is neuer lesse then of three : therefore you must take speciall heed to the number of the *Tracts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this *Rule* holdeth not alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Bordure  
checkie.

Sometimes you shall finde the *Bordures* charged with things liuing, as in these examples.



The *Field* is *Argent*, a *Bordure azure* charged with *Enaluron* of *Martlets*, to the number of eight, *Or*. In your blazoning of *Bordures* of this kinde of bearing, you must mention what sort of fowle or bird your *Bordure* is charged withal, for that this terme serueth generally for all kinde of *Bordures* charged with things of this kinde.

A like *Bordure* did *Jasper Earle of Pembroke* beare, that was halfe-brother to *King Henry the Sixth*, and was created *Duke of Bedford* by that most prudent Prince *King Henry the Seuenth*.

Jasper Earle  
of Pembroke.  
Bordure  
Enaluron of  
Martlets.



He beareth *Azure*, a *Bordure*, *Gules*, *Enurmy* of eight *Lioncels*, *Or*. Such a *Bordure* is set forth for *Hamlyne Plantagenet* that was base-brother to *King Henry the Second*. This terme *enurmy* is proper to all *Bordures* charged with any *beasts*, whose kinde must bee specially obserued, and expressed in *blazon*, for the more certaintie thereof.

Hamlyne  
Plantagenet  
base-brother  
to King Hen-  
rie the Third.

Sometimes you shall finde two of these sorts of *Bordures* before handled, commixt in one, as in these next examples following.

Hee

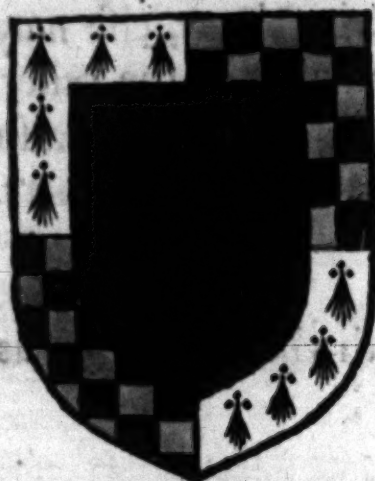


Examples of  
Bordures  
charged  
with living  
and vegeta-  
ble things.  
Henr. Courtney  
Earle of De-  
von, and Mar-  
ques of Ex-  
ceter.



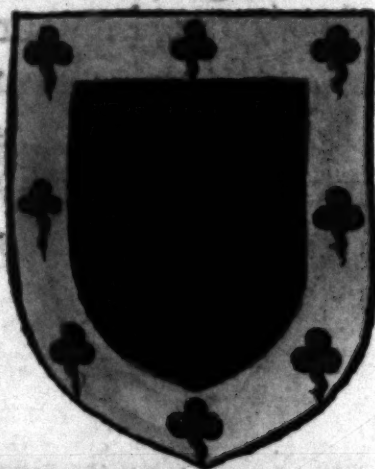
He beareth *Argent* a bordure quarterly, as follow-  
eth: *The first, Gules enurmy of three Lioncels passant guar-  
dant, Or. The second, azure, verdoy, of as many Flowers de  
Lices, Or. The third as the second: The fourth as the  
first.* Such a Bordure did *Henry Courtney Earle of De-  
von, and Marquesse of Exceter*, beare, (who liued in  
the time of King *Henrie the Eighth*) enuironing the  
*Royall Armes of England*, which he receiued as an ang-  
mentation of honour.

Hen. Fitz-Roy  
Duke of  
Richmond.



He beareth *Gules*, a Bordure quarterly composed of pur-  
flew, Ermyne, and Counter-compone, Or, and *Azure*.  
Such a Bordure did *Henrie Fitz-roy* beare, who was  
*Duke of Richmond and Somerset*, as also *Earle of Not-  
tingham*. Hee was base sonne vnto King *Henry the  
Eighth*. Sometimes you shall finde *Bordures* charged  
with *leaves or flowers*, and other *vegetables*, as in ex-  
ample.

Bordure  
Verdoy.



He beareth *Sable*, a Bordure, Or, charged with *Verdoy*  
of *Trefoiles*, slipped to the number of 8. proper. Note,  
that this terme *Verdoy* is appropriated to all *Bordures*  
charged with *leaves, flowers, fruits*, and other the like  
*vegetables*. Wherefore, to make your *Blazon* more  
certaine, it behooueth, that you should expressely men-  
tion what kinde of *vegetable* the *Bordure* is charged  
withall.

Bordures  
charged  
with things  
inanimate.

Otherwhiles you shall haue *Bordures* charged with other sorts of things in-  
animate, or without life, as in this next example.

Rich. Planta-  
genet King of  
the Romans.

Entoyre.  
Note.



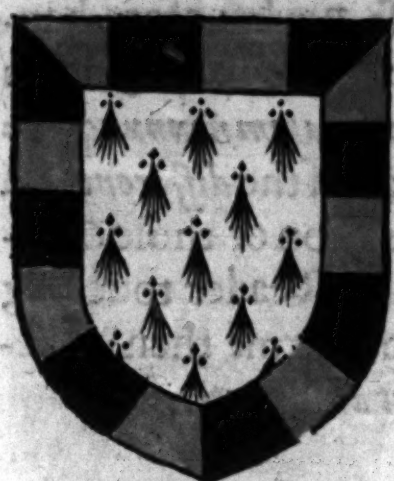
He beareth Or, a Bordure, *Sable*, charged with *Entoyre*  
of 8. *Besants*. Such a Bordure did *Richard Planta-  
genet, King of the Romans*, and *Earle of Cornwall*, beare,  
that was sonne vnto King *John*, and brother to King  
*Henry the Third*. Note, that this terme *Entoyre* is  
proper to all *Bordures* charged with *dead things*: there-  
fore you must name what kinde of *Entoyre* the *Bor-  
dure* is charged with, whether with *Roundels, Cres-  
sants, Mollets, Annulets*, or whatsoeuer other *dead thing*.

A Beisaunte  
what.

A *Beisaunte*, or (as some call them) a *Talent*, is taken  
for a *Massine Plate* or *Bullion* of *Gold*, containing (according to *Leigh*) of *Troy*  
waight 104. <sup>11</sup>. and two ounces, and is in valew 3750. <sup>11</sup>. sterling, and had  
for the most part no similitude or representation vpon it (as some hold) but  
onely fashioned round and smooth, as if it were fitted and prepared to receiue  
some



some kinde of stampe. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place *Bezants*, where they were anciently coined. Note, that whensoever you shall find any *Bezants* or *Talents* born in *Armes*, you shall not need to make mention of their *Rule*, color in blazoning of them, because they be evermore vnderstood to be *Gold*.



Sometimes you shall finde *Bordures gobonated* of *Bordure gobonated*, two colours, as in this next example. Hee beareth *Ermyne*, a *Bordure gobonated*, *Or*, and *Sable*: and such a bearing is so termed, because it is diuided in such sort, as if it were cut into small *Gobbets*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bend-waies*, or charged with *Bende-lets*, as in this next *Escutcheon* in part may appeare.



He beareth *Gules*, a *Bordure Sable*, charged with three *Bendelets Argent*. I giue it this *Blazon* in respect that the *Sable* doth surmount the *Argent*, and standeth (as it were) in stead of a *Field*. But if they both were of *even peeces*, then should I haue termed it a *Bordure Bendy*, or *Bend-waies*, of so many peeces *Argent* and *Sable*, or *Sable* and *Argent*, as it should happen.

There resteth yet one example more of *Bordurings*, which I haue here placed, to the end the same may serue in stead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold seuerall sorts of *diapering*, that may be vsed in *Bordures*, as in example.



He beareth *Argent*, a *Bordure Gules diapered*, *Entoyre*, *Bordure diapered*, *Enurny*, *Enaluron*, *Verdoy*, &c. Note, that you may haue *diaper* of any two, three, or more of these, or any other their like, in one *Bordure*: and that not onely *Bordures*, but also *Fields* of *Coat-armours* are found *diapered*. That *Field* or *Bordure* is properly said to be *diapered*, which being fretted all ouer, hath some thing *quicke* or *dead* appearing within the *Frets*. And albeit things hauing life and sense, or their parts, may bee borne *diapered*; yet *Plants*, *Fruits*, *Leaues*, *Flowers*, and

other *Vegetables*, are (in the opinion of some *Armourists*) iudged to be more fit for such kinde of bearing.

This kinde of bearing of *diaper* in *coat-armour*, is sometimes scene in *Coats* of



France.  
Belgia.

Ferne shew-  
eth what  
Diaper is.

of France and Belgia, but very rare or neuer in England, as *Sir Iohn Ferne* noteth. *Diaper* (saith he) is knowen of euery man to be a fantastical worke of knots, within which are wrought the signes or formes of things either quicke or dead, according to the inuention of the worke-master, as it is well knowen in *Ypres, Bruges*, and some Cities of *Heynault*. In the blazon of such Coats you must first name the colour or metall of the *Field*.

As touching their seuerall *Charges* imposed vpon these *Borders* afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offred to treat of the differences of *Borders* in this place, inforced mee to make vntimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe then by demonstratiue examples: *Exempla enim ponimus, ut sentiant addiscentes*.

### SECT. I. CHAP. VI.

Moderne  
differences.



Itherto of the ancient manner of *differencing Coat-armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in vse sithence the inuention of *Borders*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lice*, &c.

Files what.

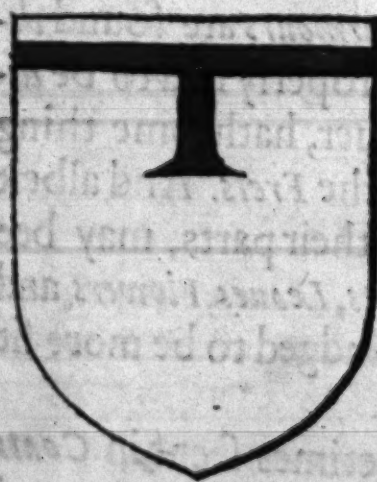
Opinion of  
Vpton.

Of Budzut.

Of Alciatus.

Of Bartolus.

What these *Files* are, I cannot certainly auouch, because I finde that diuers *Authors*, and those very iudiciall in matters of this kinde, doe diuersly iudge of them, according to their seuerall conceits. *Vpton*, a man much commended for his skill in *Blazon*, and of some *Armorists* supposed to haue beene the first that made obseruation of their vse, (but they are therein much deceiued, for that such vse was made of them many ages before *Vptons* time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *even* or *odde*, to the number of nine. *Budzus*, an ancient Writer, affirmeth them to bee *Tongs*, and that they may not bee borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaitez* or *Ploits* of Garments. *Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbear to determine any thing, seeing those so learned cannot certainly resolue among themselues what they are. Only concerning their diuers manner of *bearing*, these examples following will giue light: wherein I will begin with their *single bearing*, and so will I proceed to their *compound vse*.

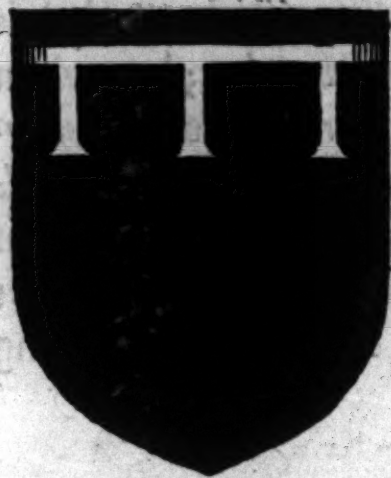


The *Field* is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of *bearing* is found in the *Chapell* of the *Castle* of *Camphire*, alias *Treuoire*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their sound discretion, haue caused many poore decaied gentlemen, and persons newly risen, to lay aside the *bearing* thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a *difference* of higher esteeme, during the life of his father.

*Vpton*



Vpton saith, that *Files* are not borne for *Armes*, but for differences of *Armes*: *Vpon. Tales lingula siue labella* (saith he) *non dicuntur propriè signa, sed differentia signorum*. Neuerthelesse in practise it falleth out otherwise, as in this *Coate* here expressed, and others following may be seen. For we finde that *Labels* are borne both *single* & *manifold* without any other maner of *Charge*; so that it is cleere, that they are borne so many times for *Armes*, and not alwaies for *Differences* of *Armes*; as by the second *Eschocheon* following more plainly appeareth.



He beareth *Azure* a *File* of three *Lambeaux Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *Leigh. brethren*, and serueth for the *heire* or *eldest sonne*, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his *father*, the other his *mother*, and the middlemost signifieth *himselfe*.



He beareth *Argent* a *File* of five points, or *Lambeaux Azure*: this seemeth to me a perfect *Coate* of it selfe, for so I finde the same anciently set vp in a glasse-window in the *Church* of *Eftington* in the *County* of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coate-amour* alwaies. The *File* of five *Lambeaux*, saith *Leigh, Leigh.* is the *difference* of the *Heire* whilst the *Grandfather* liueth; but his *Grandfather* being deceased, then he leaueth this, and taketh that of *three*, which was his fathers *Difference*. But heerein his *Rule* faileth; for that they haue beene anciently borne with five points for the *Difference* of the *Eldest sonne* in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autentique proofes of *Antiquity*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell *quicke* as *dead*, whereof I will giue you some fewe examples in these next *Eschocheons*.



He beareth *Argent* a *File* of three *Lambeaux Azure*, each charged with as many flower delices *Or*. Such a *File* did *Henry* the fourth *Duke* of *Lancaster* beare, (ouer the *Armes* of *England*) who was sonne to *Henry Earle* of *Lancaster*, whose father was *Edmund* surnamed *Crookbaeke* that was first *Earle* of *Lancaster*; and sonne to *Kinge Henry* the third. Henry Duke of Lancaster.



Lionel Plantaginet.



The Labell transferred vpon occasion.

Wyrley.

Rule.

Hee beareth *Azure* a *File* of three *Lambeaux Argent*, each charged on the dexter side of the foote thereof with a *canton Gules*. A like *File* did *Lionell Plantaginet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*, sauing that those *Cantons* were placed in the highest part of his *Labels* aforesaid.

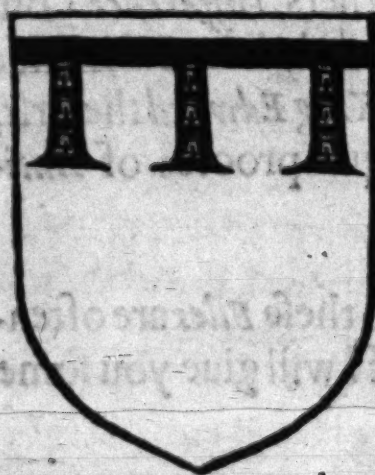
The *Labell* of the *Heire apparent*, (saith *Wyrley*) is seldome transferred vnto the second brother; but when the *Inheritance* goeth to the daughters of the *Elder brother*: in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the second brother might not intrude himselfe into the absolute *Signes* of his familie, the *Inheritance* being in his *Nieces* or *kinswomen*.

Edward Plantaginet Duke of Aubemarle.



The *Field* is *Vert*. A *File* of three points parted per pale *Gules* and *Argent*. On the first six towres *Or*, and the second as many *Lionceaux rampant purple*. Such a *File* was borne by *Edward Plantaginet* sonne and heire to *Edmund* of *Langly* Duke of *Yorke*, which *Edward* liued in the time of *King Richard* the second, by whom hee was created Duke of *Aubemarle*, and was slaine in the battle of *Agincourte* in the time of *King Henry* the fifth.

Robert D'artois.



He beareth *Argent* a *File* of three *Lambeaux Gules* each charged with as many towres *Or*. Such a *File* did *Robert D'artois* beare, who guided *King Edward* the third in all his warres against the *French*. This *Robert* was a *Frenchman*, and was thought to haue beene the first that moued *King Edward* the third to make his challenge to the *Crowne* of *France*. Many more examples might be giuen of the diuers manner of bearing and charging of *Files*, but these heere expressed may suffice to informe the reader that they are no lesse subiect

to *Charges* then the *Bordures* before expressed: as also to moue him to take a more strict obseruation of them as they shall come to hand.

Beside these *Differences* before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of brethren and persons issued out of one *Familie*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their seuerall bearers are distant in degree from their originall ancestors; as also, how each of them standeth in degree one to another among themselues; as by the examples ensuing may appeare.



To this page differenced in the first of the 16 ranks both (as  
 The First House.



The Second House.



The Third House.



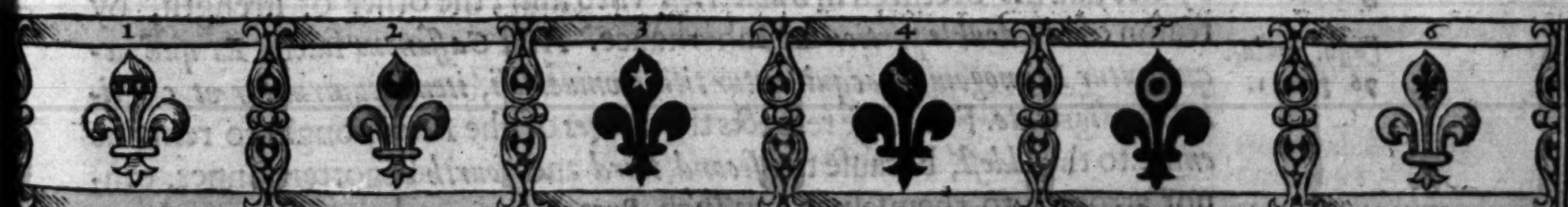
The Fourth House.



The Fifth House.



The Sixth House.





To these single differences expessed in the first of these Rankes doth Gerard Leigh adde three other to make vp the number of nine ; which Number hee laboured much to make complete throughout all his booke. The forme of which three, are these : viz. the Rose, the Crosse Moline, and the Double Carter-foile



Observation  
in bearing  
of Armes.

It hath beene euermore an obseruation with Nations in bearing of Armes, that as euery particular family (saith Sir Iohn Ferne) did beare Armes different in substance from those of other families, so those that are descended of the selfe same blood, should likewise beare the Armes of that House and Familie whereof they are descended, in a different manner each from other, (not in substance but in accidents) for the distinguishing of their Line of Agnation. And the apposition of these Differences, albeit they seeme to make some alteration in the Coate-armours whereunto they are annexed, yet is the same but meerelie Accidentall, the substance still remaining as it was before ; the nature of these Appositions being such as is of all other Accidents, *Vt possunt abesse & adesse sine subiecti interitu.*

Differences  
called Dimi-  
nutiones Ar-  
morum.  
and why.

And these differences annexed to Coate-armour are of some Authors tearmed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignity of the Armes whereto they are added, as expressely manifesting them to bee of lesse esteeme then those from which they are deriued : *Multiplicitas enim indiuiduorum, in eadem specie diminutionem arguit.*

Occasion of  
invention of  
differences.

But doubtlesse, the conceite of Apposition of these differences to Coate-armours was grounded vpon the necessity (the common Parent of all inuentions) as well that thereby all confused bearing of Armes might bee auoided ; as also that the prerogatiue of the Eldest sonne should be preferued inuiolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of Difference, because the sole bearing of Armes pertai-

Vse of diffe-  
rences.

Lyra in Genes.  
49.

neth onely to the first begotten : *In primogenito enim (saith Lyra) tanquam in capite stat, & remanet splendor genitura.*

Tremelius in  
Genes 49.  
Dignity of  
the first be-  
gotten.

As touching the dignity of the first begotten, Tremelius in his Annotations vpon the 49. of Genesis maketh mention of two chiefe Prerogatiues, due vnto Ruben, had he not defiled his fathers bed ; the one of Honour, whereby hee had his brethren in Subiection vnto him ; the other of strength, by reason of his double portion of Inheritance. And Cassaneus saith, *Ea quæ acquiruntur Primogenito, acquiruntur titulo vniuersali, item acquiruntur ut constituto in dignitate.* For these respects the Armes of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselues any such Pregogatiue, and therefore may not beare their Coate but with Difference.

Cassa. conclus.  
76. part. 1.

Furthermore



Furthermore, these *differences* heere spoken of, are of some *Authors* called *Doctrina Armorum*, and that very aptly, in regard that by the *apposition* of them to *Coat-Armours*, our vnderstanding (vpon sight of them) is informed from what *Line of Consanguinitie* the bearer of such *difference* doth abstract himselfe; whether from the line *ascending, descending, or collaterall*; as also, in what *degree* he standeth; as, whether hee be the *second, third, or fourth* begotten childe of such a *Parent*. And such *apposition* is no lesse lawfull, then is the addition of *names of Baptisme* vnto the *surname* of the *Familie*: *Sicut enim nomina inuenta sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

Another vse  
of differen-  
ces.

There is yet a further vse of these *differences*, in that they serue to preuent and auoid *diffensions, debates, challenges, combats, and slaughters*. For as to all brethren there is but one *surname* allowed, yet for difference, that one of them may be discerned from another, there is added vnto each brother a *pra-nomen*, or *name of Baptisme*; so is it necessarie, that sithence the *Coat-Armour* of the *Ancestor* is competible to all the children (as the *marke of the familie* whereof they are descended) that a *difference* should bee added to the *Coat-Armour* of euery brother, to marke and limit out to all mens sight the *diuersitie* of their *Birth and Line* whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not only his place of precedence, but also his neerenesse and place of title to the *Inheritance*.

A further vse  
of differences.

Whereas I haue formerly among the examples of *Borders*, vsed demonstrations of *differences* in the *bloud-royall*, of some of the younger sonnes of Kings; I hold it fit before I conclude this Tract of *differences*, to giue a little touch of the necessitie why these should be more eminent then those of ordinarie vse, with persons of inferiour state. First, in regard that if the *Coat-Armour* of others should haue too neere a conformity & resemblance with the *Soueraigne Ensignes*, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their *King*, to the great disturbance of the State, and no lesse perill to the person of their lawfull *Soueraigne*. And not only is it so in *Coats* pertaining to the *bloud-royall*, but also in other inferiour callings: For in ancient time (saith *Wyrley*) when men could not sufficiently distinguish their *Coat-Armours* by changing their *denices* into other *colours*, for the number of leaders, that many times were of one house or familie; then were they forced to vary their marks by the said *Additions*. And very seldome should you see in those times, *Cressants, Mollets*, or such small things borne for a *difference*: or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the *Soueraigne* estate and dignitie being compared with the qualitie of any *Subiect*, the difference will be found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willet that so great a difference should bee put betweene the *Royall Ensignes* and the *Armes* of a *Subiect*, as there is betweene their estates and degrees, sith those *Ensignes* are the markes of their worthinesse and esteeme.

Differences  
of Blood-  
Royall  
more emi-  
nent, and  
why.  
The first  
reason.

Another  
reason.

For these and other respects, it hath beene, and yet still is in vse, that in addition of *differences* to the *Armes of Kings younger children*, the skilfull *Heralds* haue giuen some of the *Honourable Ordinaries*, for more apparant *distinctions*, as a *Fesse, Checfe, Bend, Pile, Bordure*, and such like, as we may manifestly

Honourable  
Ordinaries  
vse for dif-  
ferences.

See



Crescents,  
Mollets, &c.

see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collaterall lines of the Kings of *England, France, Scotland, &c.*

Concerning those *moderne differences* before expressed in the forme of sixe rankes, pag. 28. viz. *Crescents, Mollets, Martlets, &c.* notwithstanding their institution was ingenious, yet hath tract of time discovered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to bee condemned, inasmuch as the euents haue not fallen out answerable to the intention of their first Deuiser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Author* noteth: *Si finis in intellectu operantis sit rationabilis, etiamsi non sequatur quod intenditur, non idcirco dicetur irrationabiliter operari.*

Note.

No differences for daughters.

Heere it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the familie whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi seorsim nata, & à familia separata.*

Armes of daughters.

Why daughters are not allowed differences.

To *Daughters* it is permitted to beate the *Armes* of their *Father*, euen as the elder brother doth after his *Fathers* decease, without any scandall or challenge of their elder brother, for that to daughters neuer were any *differences* allowed, and that for three causes. First, because their *Coats* are neuer, or very seldome aduanced in the Field, forasmuch as to that sex warre is reputed odious. Secondly, for that the *Coat-Armour* is no longer borne by them then during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethrens Lines*, they are debarred from the *Inheritance*. Yet in some cases they shall beare the *Coat-Armour* to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall *Inherit* the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coat-Armour*, and beare the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot bee preserued, therefore they are admitted to the *Inheritance* equally, and are adiudged but one *Heire* to all intents and purposes, in Lawes as well *Martiall* as *Ciwill*, without any eminent *prerogative* either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Note.

Lands and Armes to them and their heires.

## SECT. I. CHAP. VII.

Parts of Armes.



Q much of the *Accidents* of *Armes*, viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution. Now of the second member thereof, viz. *Parts of Armes*.

Escocheon defined.

The parts of *Armes* are the

{ *Escocheon*,

{ *Ornaments without the Escocheon.*

An *Escocheon* is the forme or representation of a *Shield* of what kind soeuer, and



*With bullocks hides they clad their shields.*

*Pausanias* saith, is the *Buckler* in vse amongst the old *Gaules*. If any here should aske me, why then *Escocheons* should bee vsed in *Heraldrie*, sith other men are inuested with *Ensignes* of honour, besides *Martiall men*; I answer them, that as to *Militarie men* that token is proper for reward of that kinde of seruice; so if others by their *Vertues*, *Arts*, or *Actions*, aduance either the honour or the welfare of their *Country*, their seruice is as behouuefull as the others, and themselves as *Defenders* or *Preseruers* of their *Countries* peace and happinesse, deserue likewise the reward of the *Escocheon*, being the *Hieroglyphicke* or *Embleme* of defense and preseruing. In which respect, that good *Prophet Eliah* was called *The Chariots and Horsemen of Israel*. And by the *Ciuill Law*, (*Imp. in L. Aduoc. C. de Aduoc.*) an *Advocate* is said to be *Miles*, a *Martiall man*, and to haue the same prerogatiues, in that they doe *ciuium vitam & patrimonium defendere*, defend the life and liuelihood of the *Subiects*. Touching the diuers formes of *Shields*, I will not heere speake; eucry *Countrey* almost hauing their diuers makings: amongst which, the smallest were in vse amongst our old *Britaines*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a riuer, vsed his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide himselfe ouer. And it was euer held more dishonourable for a man to lose his *Buckler*, then his sword in field, because it is more praise-worthy to defend a friend then to hurt a foe, as a Noble Generall once said: *Mallem unum Ciuem, &c. I had rather saue one good Subiect, then kill an hundred enemies.*

### Points.

*abatements.*

Whereof some are

*Middle.*

**Remote.**

## Middle Points.

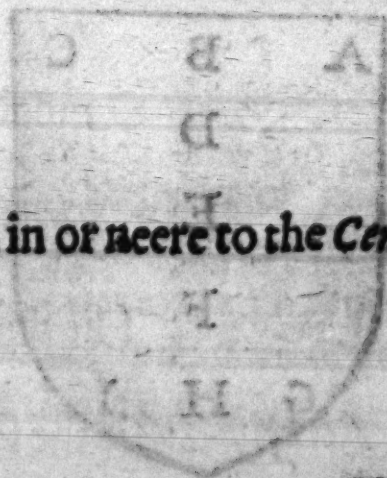
Such are these, viz. the

## Honour

**Feste**

*Nombrill*

### Points.



# The



Fesse, Honour, and Nombrell Points.

Remote Points.

The *Fesse Point* is the exact Center of the *Escoccheon*. The *Honour Point* is the next above the same in a direct line. The *Nombrell* is next vnderneath the *Fesse Point*, answering in a like distance from the *Fesse Point*, as Gerard Leigh hath set them downe.

*Remote Points* are those that haue their situation naturally in places further distant from the Center of the *Escoccheon*.

Of these some are { Superior.  
Inferior.

The *Superior Remote Points* are those that haue their being in the vpper part of the *Escoccheon*.

Of these there are { Middle,  
Extremes.

The *Superior Middle Point* doth occupie the precise *Middest* of the *Cheefe* betweene the two *Extremes*. The two *Superior Extreme Points* do possesse the *Corners* of the *Cheefe* part of the *Escoccheon*.

And are termed { Dexter,  
Sinister.

The *Superior Dexter Point* hath his beginning neere vnto the *Right Corner* of the *Escoccheon* in the *Cheefe* thereof. The *Superior Sinister Point* is placed nere the *Left Angle* of the *Cheefe*, in opposition to the *Dexter Cheefe*; whereunto, as also to the *Middle Cheefe Point*, it answereth in a direct line.

The *Inferior Points* doe occupie the *Base* of the *Escoccheon*, and thereof haue their *denomination*, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both { Middle,  
Remote.

Note:

Note, that each of these doe answer in *opposition* vnto the seuerall *Superior Cheefe Points* above mentioned, in a direct line, insomuch as by them the *location* of these might be easily conceiued without any further description of them, *quia posito vno contrariorum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceiued and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Point*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an



equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon*. That *Extreme Base Point* on the *right hand* is named the *Dexter Base Point*, and that on the *left hand* is the *Sinister Base*. And for the better explanation of that which hath beene heere deliuered touching the *Points* of an *Escoccheon*, I haue heere (because examples adde light) expressed the same by manifest *demonstrations*, placing seuerall *letters* vpon euery of the said *Points*, according

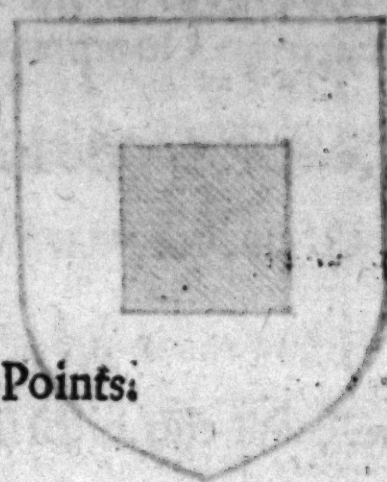


According to the description before mentioned. As there is a prehemine in the priority of nomination of things, so is there also in their locall distribution: wherefore you must haue respect vnto the points of an *Escoccheon*, for therein also consisteth a dignity, in as much as one point or place of the *Escoccheon*, is more worthy then another, whereunto you must haue regard in blazoning, *Qui à dignioribus semper est incipiendum*. What those points of an *Escoccheon* are, appeareth in the last precedent *Escoccheon*.

Prehemine in nomination

and location.

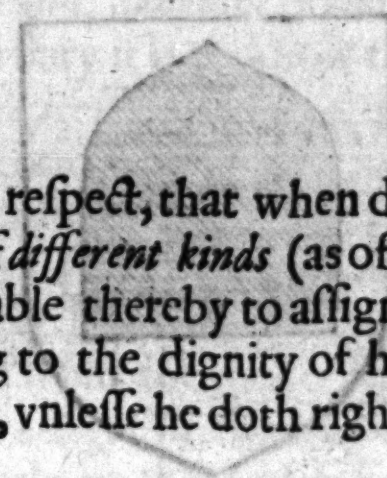
A	Dexter Chiefe
B	Precise Middest
D	Sinister Chiefe
E	Honour
F	Signifieth Fesse
G	Nombrill
C	Dexter Base
H	Exact Middest
I	Sinister Base



ADefect  
reduction  
of challenge

Note

Points:



Escoccheon  
reduction  
of challenge

The knowledge of these *Points* is very requisite, in respect, that when diuers of these *Points* are occupied with sundry things of different kinds (as oftentimes it falleth out in some *Escoccheons*) you may bee able thereby to assigne vnto each *Point* his apt and peculiar name, according to the dignity of his place. For no man can perfectly *Blazon* any such *Coate*, vnlesse he doth rightlie vnderstand the particular *Points* of the *Escoccheon*.

Note the necessity of the knowledge of these points.

SECT. I. CHAP. VIII.



WE come now from *points*, the first part in our partition of *Accidents* of an *Escoccheon*, to the second part, which is *Abatements*. An *Abatement* is an accidentall mark annexed to *Coate-armour*, denoting some vngentleman-like, dishonourable, or disloiall demeanour, qualitie, or staine, in the *Bearer*, whereby the dignitie of the *Coate-armour* is greatly abased.

Abatements.

Abatement what.

*Abatements* doe consist in { *Diminution.*  
*Reuersing.*

*Diminution* is a blemishing or defacing of some particular point or points of the *Escoccheon*, by reason of the imposition of some stain and colour thereupon. Note that all these *markes* of *diminution* in the *Escoccheons* nex following, must be euermore of some one of the *stain and colours*, viz. *Tawney* or *Murrey*, and must in no wise be of *Metall*, neither must they be *Charged* in any case, for so should they be additions of *worship*.

Diminution what.

Note the Tinctures of Diminutions

E These

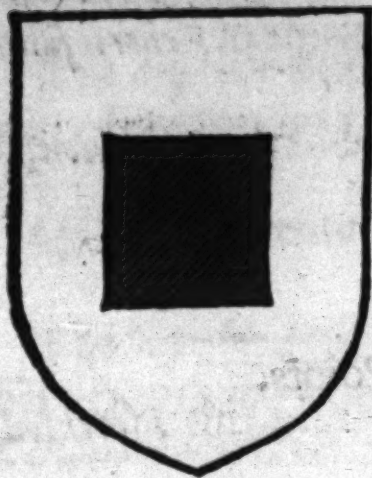


These are placed on  $\left\{ \begin{array}{l} \text{the Middle,} \\ \text{Some other part of the Eschocheon.} \end{array} \right.$

Such as are placed in the *Middle* are expressed in these next two *Eschocheons* following, whereof the first is a *Delfe*, as in this example.

A *Delfe* for  
reuocation  
of challenge.

Note.



He beareth *Argent* a *Delfe Tenne*; to him that *reuo-*  
*keth* his owne *Challenge* (as we call it) eating his word,  
(saith *Leigh*) is this *Abatement* giuen in token therof.  
*Note*, that whensoever you shall finde *two* or *more* of  
them in one *Eschocheon*, you shall not reckon of them  
as signes of *Abatement*, but of *Honour*; and in like man-  
ner, if either they bee of *Metall*, or *Charged* vpon;  
and so is it also in some other *Abatements*, which either  
by their number or colours, doe change their quality  
and become *Charges* of perfect bearing.

*Eschocheon*  
reuerfed for  
deflowring  
either maid  
or widow, &c.



Hee beareth *Or*, an *Eschocheon reuerfed*, *Sanguine*.  
This is that other *abatement* that occupieth the *middle*  
*point* of the *Eschocheon*, and is giuen vnto him that dis-  
courteously intreateth either *Maid* or *Widow* against  
*their will*; or to such a one as flieth from his *Soue-*  
*ignes Banner*: hee shall beare his *Armes* after this sort,  
vntill such time as hee haue done some *valiant exploit*,  
worthy to be noted, by the *Heralds*; vpon whose  
true report, it may please the *Soueraigne* to restore  
him to his former *Bearing*; which *admission* must bee

done in no lesse priuate *Assembly* then in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed vpon some other part of the *Eschocheon*,

Doe occupy  $\left\{ \begin{array}{l} \text{One point alone,} \\ \text{More then one.} \end{array} \right.$

That which occupieth one alone, is called a *Dexter point parted*, an example  
whereof you may see in this next *Eschocheon*.

Point dexter  
parted for  
too much  
boasting.



He beareth *Argent*, a *point Dexter parted*, *Tenne*:  
this *Diminution* is due vnto him that ouermuch boa-  
steth himselfe of his *Martiall acts*. If a man doe per-  
forme any praise worthy *Action*, the selfe deede will  
sufficiently commend him though he hold his peace;  
and therefore *Seneca lib. 2. de beneficijs*, doth repre-  
hend this kind of *vaine boasting*; *Res loquatur* (saith  
hee) *nobis tacentibus*, Let our deedes speake, let our  
tongues be silent: or if wee will needes haue verball  
praise, let vs seeke it by the direction of that wise  
King, *Laudet te alius, & non os tuum, aliena labia, non lingua tua*, Let another man bee



beethy Trumpeter, and not thine owne mouth. For indeed, that marke wherwith *Indicious Virgil* bradneth *Dranecs*, doth seldome deceiue, *Lingua melior, sed frigida bello dextera*, Whose tongue is quickst to speake, his arme in fight is weake. And albeit a man bee truly valiant in deedes of *Armes*, yet *Laus in ore proprio sordescit*, It is vngentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that he got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so farre from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupie more then one point of the *Esccheon*,

doe comprehend,  $\left\{ \begin{array}{l} \text{Foure points,} \\ \text{Lesse then foure.} \end{array} \right.$

That *diminution* of the former sort, is this which you see in this *Esccheon*, and is due to him that is slothfull in the *Warres*.



Hee beareth Or, a *Point in Point*, *Sanguine*. Heere-Point in  
in you may see in part how necessary it is to know the point for  
*Points* of the *Esccheon* before expressed, pag. 34. in-  
asmuch as this one *Abatement* compriseth these foure  
*Points*, viz. the *Honour*, together with the *dexter* and *sinister*,  
and the *exact base points*. For it is very mani-  
fest, that the one of these *Arch lines* hath his beginning  
from the *dexter*, and the other from the *sinister base*  
*points*, and doe meete in an *acute Angle* in the *Honour*  
*point*, answering perpendicularly to the *precise base*

*point*. In former ages this *vice* was chastised by another kind of punishment, saith *Cassaneus*, *Quando Miles se male gesserit in bello, potest Index scutum suum perforari facere, ut hoc exemplo alij Milites in pralio sint fortiores*: If a Souldier demeane himselfe not well in fight, the Iudge *Martiall* may cause his *Esccheon* to be pierced, to teach others by this chastisement, to be more valorous. But contrariwise it is honourable for a man of *Armes*, to haue blowes appeare in his Buckler, giuen by his foes; as is memorable in our ancient *Countriman Scana* (the principall man who taught *Iulius Caesar* the way to conquere *Britaine*) whose valour *Caesar* hath eternized with this acknowledgment, that it was he alone, who saued the *fortification* against *Pompey* at *Dyrrachium*, where *Caesar* perused his *Buckler*, and found 230. holes pierced in it. And therefore because the dastard dares not come so neere the *Enemy* to beare his strokes on his shield, hee must be contented to take this piercing of some of his own side in *Armes*.

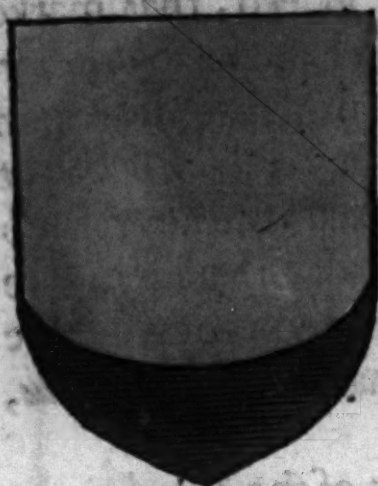
Those *Diminutions* that doe comprehend fewer then foure,

Are either, of  $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$

Such are said to comprehend three *points*, whose *lines* doe bound so manie within their limits, as in example.



Point Cham-  
paine for  
killing of a  
Prisoner.

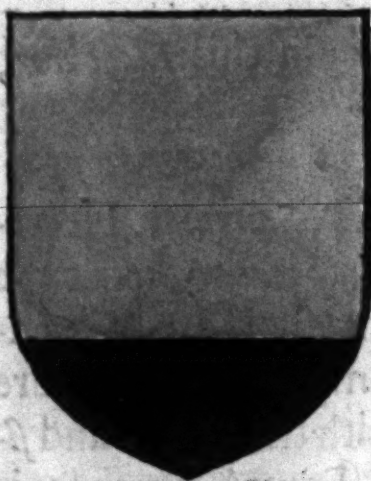


Froysard.

man ought to griene his Enemy, and good company of Armes is mercy to knights and Souldiers.

He beareth Or, a Point Champaine, Tennè. This is the first of those *Diminutions* that doe comprehend three *pooints*, and is formed of one *Arch line*, which taketh his beginning from the *Dexter base* (and including the middlemost) & endeth in the *Sinister base point*. This is due ynto him that killeth his *Prisoner*, (humbly submitting himselfe) with his owne hands, though in extreme neede it is allowed by the *Law of Armes*, rather to kill, then to hazard himselfe to bee slaine; *Alwaies* (saith Sir Iohn Froysard) by right of Armes a

Point plaine  
for lying.



Hee beareth Or, a plaine point, Sanguine. This *Abatement* comprehendeth the same points that the last precedent doth, but differeth from the same heerein, that the former is framed of an *Arch-line*, and this of a *Right line*. This *Abatement* is due to him that telleth lies, or other false tales, to his *Soueraigne*. For if light eare incline to *light lips*, harme ensueth; and warre is then easily begunne but hardly alaid againe, when misreport and light credence meete together.

A gore for  
Cowardice.



Leigh.

Hee beareth Argent, a Goare Sinister, Tennè. This *Abatement* consisteth of two *Arch lines* drawne from the *Sinister Chiefe*, and bottome of the *Escoccheon*, and meeting in a sharpe Angle in the *Fesse point*. This is the third and last of the *Abatements* that occupieth three *points* of the *Escoccheon*, and is due to him that is a Coward to his enemy. For wee must conceiue that *Goares* and likewise *Gussets* are things in vse among women, especially *Semsters*, and therefore are fit notes of cowards, and womanish dispositions. But as for the *Dexter Goare*, wee must otherwise esteeme of it; for (saith Leigh) though it be of *Staine and colour*, yet is it exempted out of the number of *Abatements*, and it is a good *Coate* for a *Gentlewoman*; many of which *sex* are so farre from the staine of Cowardize, as they will not turne their *Backs* to men of greatest valour; but like the valiant *Penthesilea*, *Audetq; viris concurrere virgo*, The Damsell faire dares meete the stoutest man; saith *Virg. I. Aeneid*. But if there bee both *Dexter* and *Sinister* (saith hee) it is too bad to bee borne; for although it bee *Charged*, yet doth it dishonour the thing that is thereupon.

Gusset.

That *Abatement* that comprehendeth onely two *points* of the *Escoccheon* is called a *Gusset*, and is formed of a *Trauerse line* drawne either from the *Dexter* or *Sinister Chiefe point* of the *Escoccheon* tending to the *Honour point*, and descending from thence perpendicularly to the extreme base parts of the *Escoccheon*; as in this next example appeareth, wherein are expressed both the *Dexter* and *Sinister Gores*.

Hee





He beareth *Argent*, 2. *Gussets Sanguine*. In *Abating* (saith *Leigh*) there is but one *Gusset*: and he that is too much devoted to the smocke, shall weare the *Gusset* on the *right side*; but he that committeth Idolatrie to *Bacchus*, the *Gusset* on the *left side* shall bee his reward. If he be faultie in both, then he shall beare both, as in the *Escoccheon* present. Such a *Coat* as this I finde borne by the name of *Coringham*, sauing that the *Field* is *Sable*, and the *Gussets Argent*, and therefore not to be taken to bee of this kinde, according to the

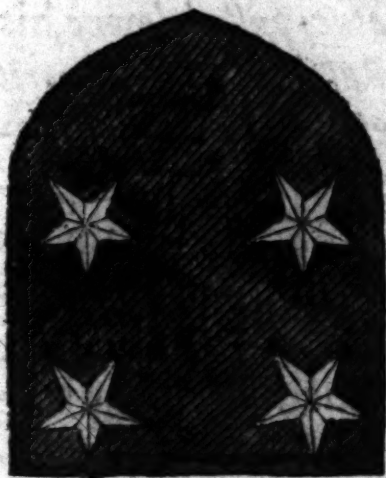
*Leigh.*  
Gusset for  
Lust.  
Gusset for  
drunkennes.

rule touching the *Delfe*, pag. 36.

Hitherto of such *Abatements* as doe abase the estimation of the *Coat-armour* whereunto they are annexed, in some parts or points of them only, being the first sort of *Abatements*, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a *Coat-armour reuerfed*. *Reuersing* is a preposterous manner of location of a *Coat-armour*, by turning of the whole *Escoccheon* upside downe, contrary to the vsuall forme of bearing, after this manner.

Reuerfed  
Coats for  
Treason.  
Reuersing  
what.



He beareth *light blew*, 4. *Mollets yellow*, 2. in the *Fesse*, and as many in the *Cheefe*. This forme of bearing is peculiar to a *Traitor*: such a one (saith *Leigh*) was hee that owed these *Armes*, whose name was *Sir Armerie of Paue*, a *Lombard-borne*, an vnworthy *Captaine* of *Calice*, and *Traitor* to King *Edward the Third*, in selling the same to *Sir Geffrey Charney* for 20000. *Crownes*. To this kinde of bearing is this forme of *Blazon* (beginning at the *Base* first) peculiar, and to no other, in

respect that as this *Escoccheon* standeth, the *Base Point* is the highest part thereof. By this inglorious subuersion of the *Escoccheon*, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other *Crimes*, though *Capitall*, the punishment transcendeth not the person of the *Offender*, *Quia nullum delictum patris innocenti filio pœna est* (saith *Cassaneus*;) *The innocent sonne shall not beare the punishment of the fathers offense*. But in this which we call *Crimen Læsæ Maiestatis*, or *High Treason*, (being an offense so horrible and detestable before *God* and *Man*) it is farre otherwise: for heerein as well the children of the *Offenders*, as the *Traitors* themselves, shall participate of the heauie vengeance due to so great an impietie, although not in that deepe measure that the father doth: and that by the imitation of the *diuine Iustice*; that so men might be deterred, not only from the actuall committing, but also from the confederation and concealment of an offense so highly displeasing *God*, and abhorring *Nature*. For when a fact is committed or intended against the person of him that swaieth the *Soueraigne State* (wherein he representeth the *Image* of the *diuine gouernment*) it is not so much offensive against the person of the *Prince*, as it is against the *Maiestie* of the *Eternall God*, whose *Image* he beareth. And the welfare of the *Subiects* depending on the safety of the *Soueraigne*, the danger intended to the one, hath in it a guilt of endammaging the liues of millions.

*Crimen Læsæ  
Maiestatis.*

See Num. 16.

As



Punishment of  
Treason by  
the Law of  
Armes.

As touching persons convicted of *High Treason* in the *Iustice* of the *Law* of *Armes*, for the further coercion of so hainous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie*; it is to be observed, that if a *Gentleman* of *Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for euer, neither may his issue beare the same, *Quia eorum memoria destrui debet, For that the memorie of them may utterly be extinguished.* For sithence it is held they may be lawfully killed seeing they are said to be enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Armes* also, and stile of *Gentry*: insomuch as some are of opinion, that the sonne loseth *Iura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to *Gentry*. And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should euer beare that name. A noble example whereof we saw of late on the instrument of that diuellish *Parricide* on the late puissant *King of France*, for the obliterating of the name and memory of such a villaine out of that Kingdome.

Heinousnesse  
of Treason.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adidge not onely his *Coat-Armour* to be razed, and his *Shield* reuerfed, but also his *speare trunked*, his *spurres* hewen from his heeles, his *horse docked*, his *sword* to be broken vpon his *helme*, his *Crest diuided*, his *Statues pulled downe*, his *bloud corrupted*, and his *body to death*, (*nisi speciali Regis Rescripto interuenerit gratia, without the Kings especiall pardon*) his *Familie* at an end, his *possessions* taken away, and (for a greater terrour) giuen to some other *Family*, whose profitable seruice to the *King* and *State* may better deserue it. So loathsome is this offense to *Nobilitie*, that she cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence, defaced, and spurned into some base place: so that by such his *degradation*, he receiueth farre greater shame and ignominie, then euer hee receiued honour by his aduancement; according to the old *Prouerbe*,

*Turpius eijcitur, quam non admittitur hospes:*

*Foorth to be turn'd is greater shame,  
Then if a man in neuer came.*

The end of the first Section.



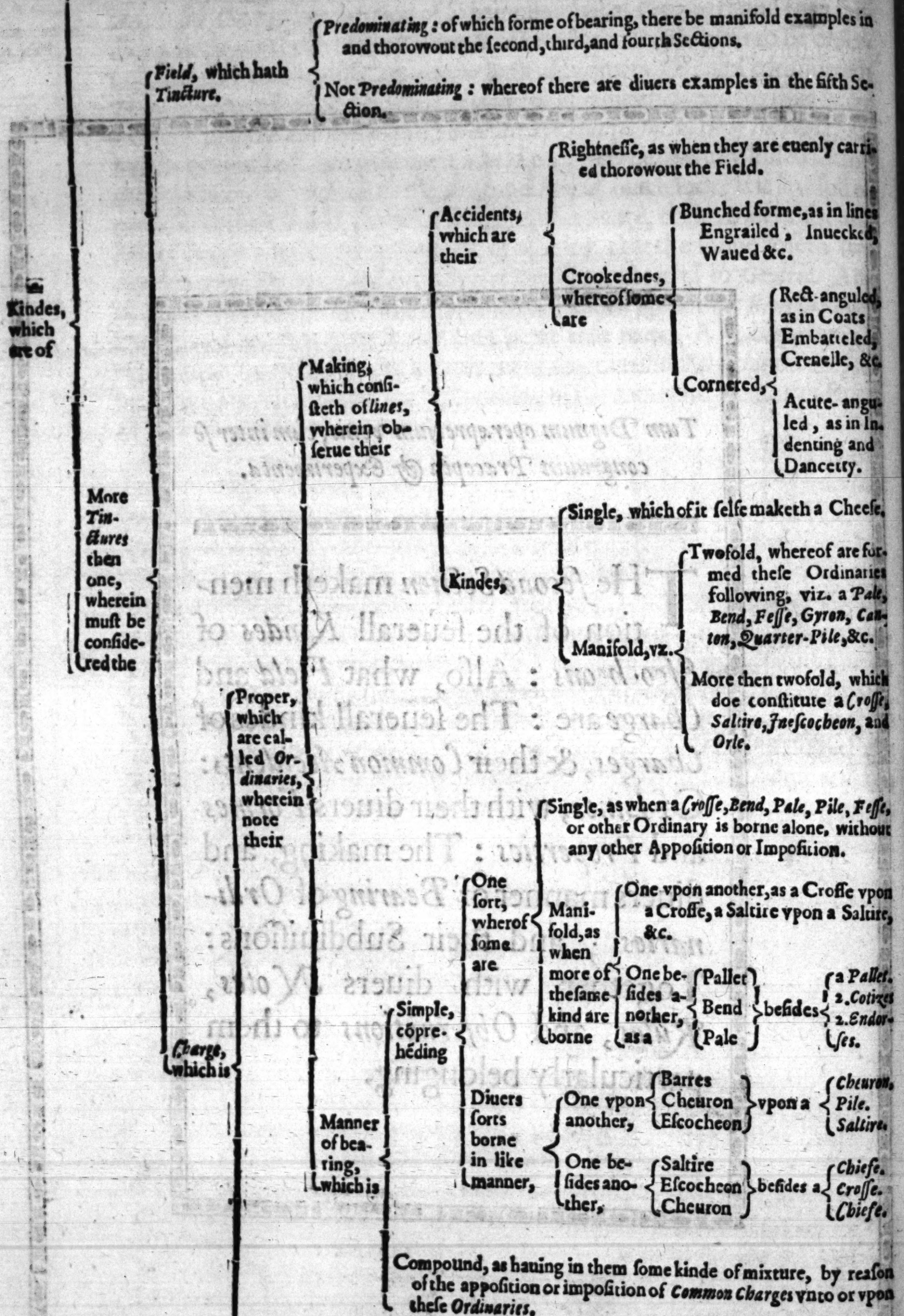
*Tum Dignum operapretium venit, cum inter se  
congruunt Præcepta & Experimenta.*

**T**He *second Section* maketh mention of the severall *Kindes* of *Escocheons* : Also, what *Field* and *Charge* are : The severall kindes of *Charges*, & their *Common Accidents* : Of *Lines*, with their diuers *Formes* and *Properties* : The making, and diuers manner of *Bearing of Ordinaries* ; and their *Subdiuisions* : Together with diuers *Notes*, *Rules*, and *Observations* to them particularly belonging.



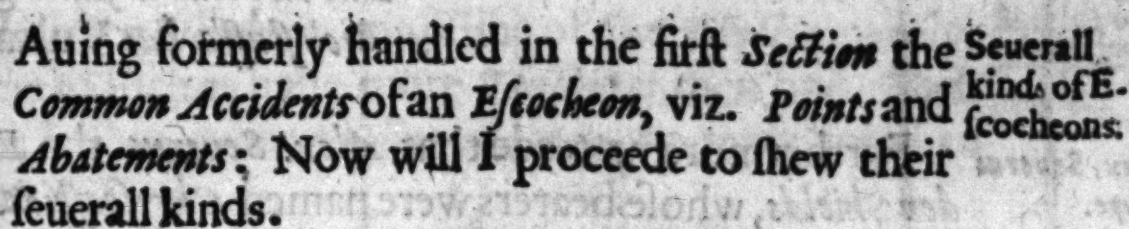
## The Table of the second Section.

Someone Tincture, as when a *Coat-Armour* consisteth of any one of the *Metals*, *Colours*, or *Furres* onely.



Common, whereof see the Table of the third Section, at this marke, 69

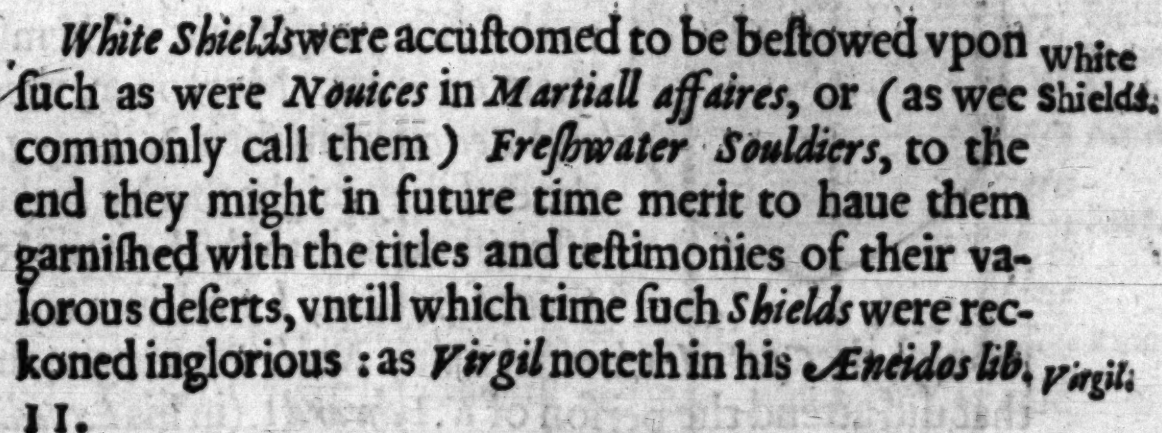




*Escocheons* are either of  $\left\{ \begin{array}{l} \text{One Tincture.} \\ \text{More than one.} \end{array} \right.$

Those *Escucheons* are said to be of one *Tinture* that haue onely some one *Metall*, *Colour* or *Furre*, appearing in the *Shield* of any *Nobleman* or *Gentle-* Escucheons  
of one Tin-  
cture.

man. Concerning this forme of *Bearing*, it hath bene holden of some writers a matter doubtfull, whether one *Metall*, *Colour* or *Furre* borne alone in a *Shield* be ancient or honourable : *St. Iohn Ferne* affirmeth such *Bearing* to be *false Armes*, and not worth the receiuing, except in some speciall cases, being perhaps thereunto induced, because it was reckoned among the *Romans* a thing reprochfull to beare a *naked Shield* without any *Portraicture*, in regard it was a vsuall thing with men of valour and courage to haue their *Shields* painted.



II.

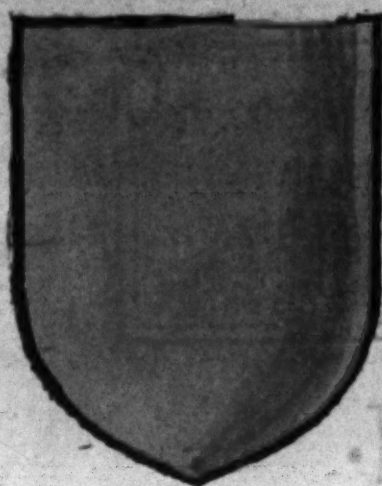
*Ense levis nudo, parmaq. inglorius alba :  
Quick he was with naked sword,  
But white shield did no praise afford.*

Contrariwise, *Leigh* reckoneth such *unportraicted* bearing to be good, and withall very *ancient*, grounding his assertion (if I be not deceived) vpon the *1. Kings 10. 16.* where it is said that King *Salomon* made 200. *Targets* of beaten gold, and that 600. *Sheckles* of gold went to a *Target*; as also that he made 300. *Shields* of beaten gold, and that three pound of gold went to one *Shield*.

**F**

# That



Golden  
Shields.

Ouidius Met.

That these *Shields* were void of *Portraictures*, it may be probably coniectured, in that there is no mention of any; for otherwise, such might haue been the curiousnesse and excellency of their *workmanship*, as that it might haue beene prized aboue the worth of the gold it selfe: an example wherof, *Ouid in Metamor. lib. 2.* giuerh, where describing the glorious beauty of the *Palace of the Sunne*, he saith,

*Argentei biformes radiabant lumine valua,  
Materiam superabat opus; nam Mulciber ille, &c.  
The two leau'd siluer gates bright raies did cast,  
Rich stuffe, but Vulcans Art therein surpast.*

Alex. Seuerus  
Impe.

Alex. Macedo.

Furthermore we readeth that *Alex. Seuerus* the *Emperour* had certaine *golden Shields*, whose bearers were named *Chrysoaspides*, the *Golden-shield-bearers*. And as touching the *Bearers of Shields* made of cleane *Siluer*, we readeth that *Alex. Macedo* had such whose *Bearers* were named *Argyroaspides*, *Siluer-shield-bearers*, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Sammites*. Neither is there any mention that these were garnished with any *Embossments*, *Grauing*, or *Portraictures*.

Shields of  
Colours.

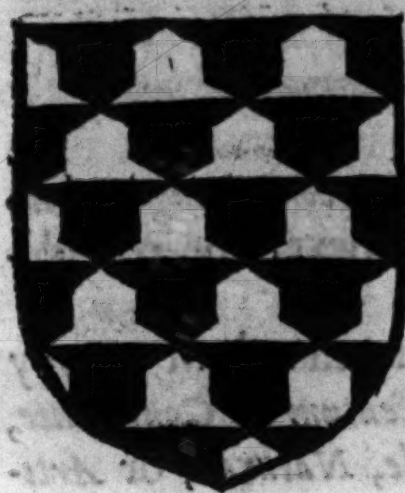
Now to proue, that not onely *Metals*, but *Colours* also haue beene anciently borne alone in *Shields*: I will note vnto you the words of the *Prophet Nahum, Chap. 2.* where it is said, *Clypeus potentum eius rubricatus, bellatores coccinati, &c.* The *shield of the mighty ones were redde, &c.* alluding to their bloody fights.

Custome of  
Scythians,  
&c.Eumenius de  
la Bret.Only Furses  
borne in  
Shields.

It was the manner of the *Scythians*, *Medes*, and *Persians*, to haue their *Shields* of *Redde colour*, to the end that the effusion of their blood should not easily bee discouered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreouer, these *Nations* vsed *Scarlet* and *Red colors* in their *Military garments*, and *Shields*, to the end they might therby strike the greater terror & astonishment into the hearts of their *Enemies*. Of this sort of *Bearing*, I find in a note worthy of credit, amongst the *Coat-Armours* of many *Noble Personages*, and valorous *Gentlemen*, that did attend the person of *K. Edward I.* (in his *Expedition* that he made into the parts of *Scotland* to the siege of *Kalauerock*) that one *Eumenius de la Bret*, did beare in his *Shield* onely *Gules*. Finally, that *Furses* also haue been borne alone in *Shields* (without any *Charge*) as well as *Metals*, and *Colours* (besides the *Coate-armour* of the *Duke of Britaine*) I could produce many examples euen to this day; were not the vse heereof so vulgar, as that it is altogether impertinent to giue instance therein.

This





This kind of *bearing*, is of *Leigh* termed *Simple bearing*, and is much in use with persons nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars of Chartley, Beauchamp, Somerset, Marmion, Staunton*, and others.

## SECT. II. CHAP. II.



From *Shields* or *Escucheons* consisting of one *Tincture* onely, wee come to such as haue more *Tinctures* then one. Such *Escucheon* is that, wherein diuers colours are represented to our sight.

Of this some haue *Tincture* { *Predominating,*  
*Not Predominating.*

*Tincture* is said to *predominate*, when some one *Metall, Colour, or Furre*, is spread, or (at least) vnderstood to bee spread all ouer the *Superficies* or *Surface* of the *Escucheon*, which we vsually call the *Field* thereof. In such *Escucheons* as haue in them more *Tinctures* then one (at is vsual with the greatest number of them)

We must obserue the { *Field,*  
*Charge.*

The *Field* is the whole *Surface* (if I may so call it) of the *Shield* ouerspread with some *Metall, Colour, or Furre*, and comprehendeth in it the *Charge*, if it hath any. Looke how many *Metals, Colours, and Furses* there are before named, so many *seuerall Fields of Armes* there be. In *Blazoning* of any *Armes*, you must first expresse the *Metall, Colour or Furre* of the *Field*, but you must not name this word *Field*, saying, *He beareth a field, Gold, Silver, Gules, Azure, &c.* but you shall onely name the *Metall, Colour or Furre*; thus, *Hee beareth Or, Argent, Vert, Azure, &c.* and then proceede to the *blazon* of the *charge*, if there be any. For the first *Colour, Metall, or Furre* that you beginne to blaze withall, is alwaies vnderstood to bee the *Field*. Also in *Blazoning* of *Armes* composed of *Field* and *Charge*, if there be *seuerall charges*, whereof the one lieth neerer to the *Field* then the other, after you haue nominated the *Metall, Colour, or Furre* of the *Field*, then must you proceed to the immediate *charge* that lieth next to the *Field*, and after to that which is more remote.

Whereas I haue formerly made mention of the *Tinctures* or *colours*, when I speake of the *Tinctures* or *colours* of *Fields*, I vnderstand thereby, those speciall *colours* before named, which as by a certaine peculiar right belongeth to the *Art-armoriall*, vterly excluding all those that are named *generall or proper colours*, as altogether vnfit for *Fields* of *coate-armours*.



## SECT. II. CHAP. III.

Parts contain-  
ed.

Charge what



Hese *Fields* are the parts of *Armes*, containing: *Charges*, which are the *parts contained*, are next to be considered.

A *Charge*, is that thing whatsoever that doth occupy the *Field*, and is in the same as *Contentum in Contineute*, whether it bee *Sensitive*, or *Vegetable*, *Naturall*, or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Escutcheon*, or else in some speciall part of the same.

Adumbration, or Transparency.

The common Accidents of Charges, are

Transmutation, or Counter-changing.

Adumbrati-  
on.

*Adumbration* or *Transparency*, is a cleere exemption of the *substance* of the *Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to be discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Tract*, *Purfle*, or *shadow* of a thing; and such kind of bearing, is by better *Heralds* then *Grammarians*, termed *transparent*, *quasi transparent*, because the *Field*, being (as it were) on the further side of the *Charge*, or vnderneath the same, yet the *Tincture* and *Colour* thereof sheweth cleane thorow the *charge*, and that no lesse clearly then as if it were thorow a *glasse*.

Rule.

In *Blazoning* of *Coate-armour* of this kind, you shall say that the owner thereof beareth this *beast*, *bird*, *tree*, &c. *umbrated*; for that by reason of the exemption of the *substance* thereof, which was intended to bee the *Charge*, it affoordeth no other representation then the simple *shadow* thereof, which in Latine is called *umbra*, and thereof is it termed *umbrated*. And the *Portraicting* out of any thing *umbrated*, is nothing else but a *sleight* and *single draught* or *Purfle*, traced out with a *Penfill*, expressing to the view a *vacant forme* of a thing depriued of all *substance*, which must be done with some *imperfect* or *obscure colour*, as *Blacke*, or *Tawny*, vnlesse the *Field* bee of the same *Colour*.

Portraicting  
of things  
umbrated.Opinions of  
bearing um-  
brated.

Such bearing hath vndergone the sharpe censure of those that iudged it to haue beene occasioned by reason of some *ungentlemanlike* or *unthrifty* quality, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times haue borne the same *essentially* and *completely*, according to the true vse of *bearing*; but forasmuch as their *patrimony* and *possessions* were much impaired, or vtterly wasted; their *Nephews* and *Kinsmen* seeing themselves depriued of their *Inheritance*, and yet liuing in hope, that in future time the same may (by some vnexpected accident) reuert vnto themselves, or to their posterities (laying aside all ordinary differences) chose rather to beare their *Armes umbrated*, that whensocuer either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *umbrated forme*, and so reduce their *Armes* to their ancient bearing. And it is deemed a farre better course (vpon such occasion) to beare the *Armes* of their *Progenitors*, *umbrated*, then vtterly to reiect the same



same, whereby it might (within a few descents) be doubted much, if not denied, that they were descended from such a *Familie*.

Whatsoever is borne in *Armes umbrated*, must not be charged in any case. Rule.

In *Blazoning* you must neuer nominate the colour of such tract of the thing Rule.

that is *umbrated*, because they doe only beare a *shew* of that they are not, that is to say, of a *Charge*; and therefore is the colour of such *Adumbration* esteemed vnworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be obserued, that

All *Charges* of *Armes* are either } *Proper*, Distribution  
 } *Common*. of *Charges*.

Those *Charges* are said to be *Proper*, which by a certaine proprietie doe peculiarly belong to this *Art*, and are of ordinarie vse therein, in regard whereof, they are called *Ordinaries*: and they haue also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are oftentimes giuen by *Emperours*, *Kings* and *Princes*, as *Additions* of Honour vnto the *Coat-armours* of persons of desert, for some *speciall service* already past, or vpon hope of some future worthy merit. Moreover (as *Leigh* sheweth) they are also called, *most worthy partitions*, in respect that albeit the *Field* be charged in diuers parts thereof, whether with things of one or of diuers kindes, yet is euery of them as effectually as if it were onely one, by the *Soueraignty* of these *partitions* being interposed betweene them.

In these we must consider their } *Making*,  
 } *Manner of Bearing*.

The making of *Ordinaries* consisteth of *Lines* diuersly composed. *Lines* therefore are the matter whereof these *Ordinaries* are formed, and according to the diuers *Tracts* and formes of *Lines*, they doe receiue a diuers shape and variation of *Names*. For this cause, *Lines* must be duly considered, and especially their *properties*: in speaking whereof, I must craue pardon of *Euclydes Artists*, if I trace not in their steps and *definitions*, but vse such *descriptions* as shall be fittest for our practise.

The *Properties* of those *Lines* are their } *Rightnesse*,  
 } *Crookednesse*.

*Rightnesse* is a propertie of a *Line* whereby it is carried leuelly or equally thorowout the *Escutcheon*, without either rising or falling. *Crookednesse* is a propertie of a *Line* meerely contrary to *Rightnesse*, in that it is carried *uneuenlie* thorowout the *Escutcheon*, with rising and falling.

In *Blazoning* of *Ordinaries* formed of *straight Lines*, you must only name the *Ordinarie*, without making mention of the *straightnesse* of the *Line* wherof the same is composed: but if the same be made of any of the manifold sorts of *crooked Lines*, the forme of such *crookednesse* must be especially mentioned; as by *Examples* shall be made plaine heereafter in their proper places.

These



These Honourable Ordinaries before mentioned (according to Leigh) are in number nine, viz.

Crosse,	5. Part of the Esccheon vn-
Chiefe,	charged, and charged
Pale,	the 3.
Bend,	3. Part.
Fesse,	3. Part.
Esccheon,	5. Part.
Cheuron,	3. Part.
Salterie,	5. Part.
Barre,	5. Part vncharged, and
	charged the 3. part
	thereof.
	5. Part.

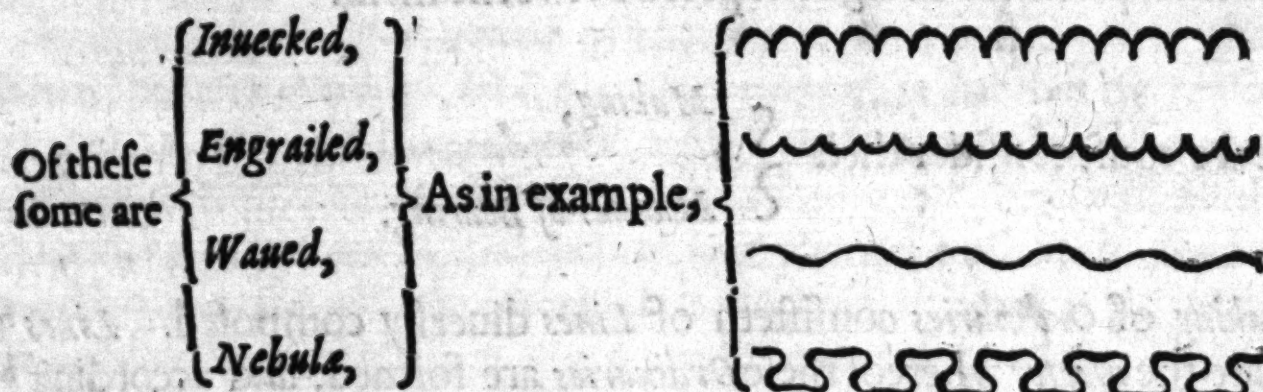
Lines crooked.

As touching the properties of a Crooked Line, it is to be observed, that

A Crooked Line is { Bunched,  
Cornered.

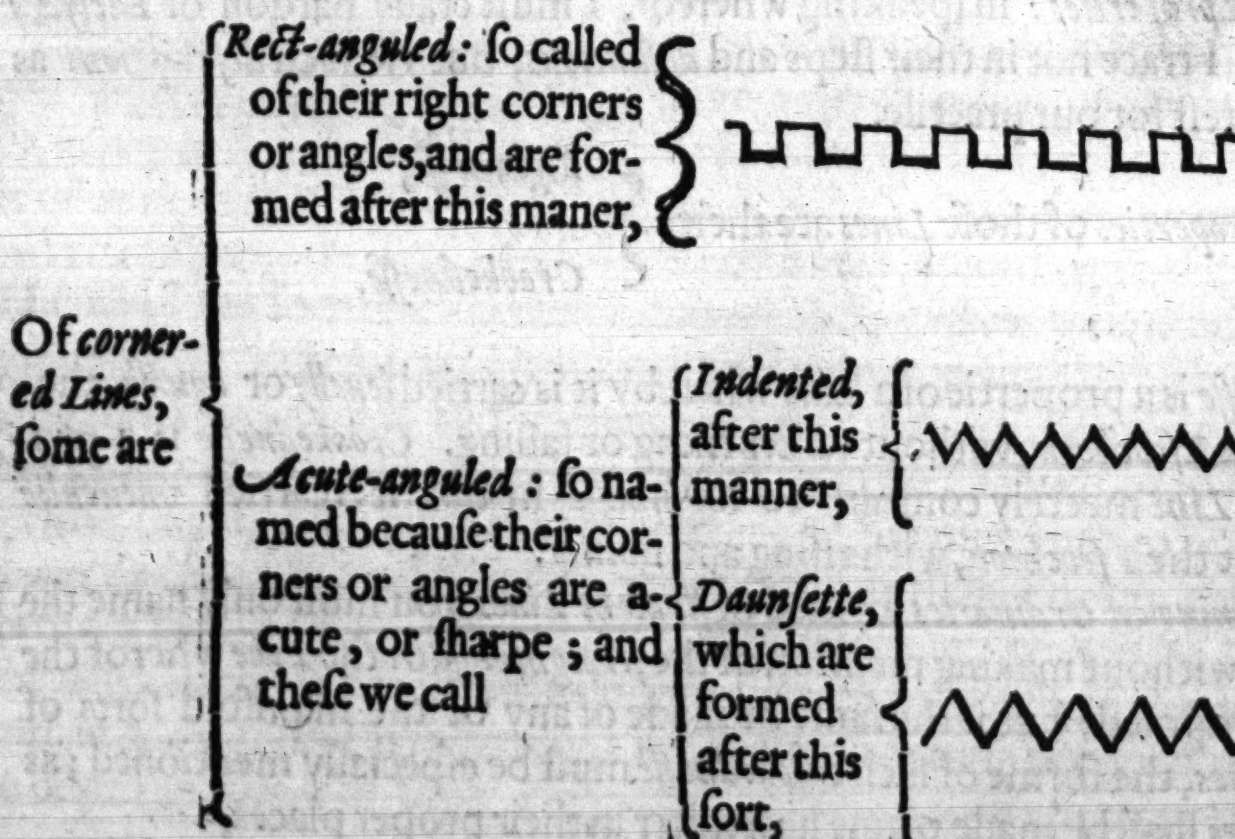
Bunched.

A Bunched Line is that which is carried with round reflections or bowings vp and downe, making diuers hollow Crookes or Furrowes, by reason of the sundry bendings to and fro, as by these examples next following may appeare.



Cornered.

A Cornered Line is framed of sundry lines meeting together corner-wise.



Note,







Chiefe Crenell.

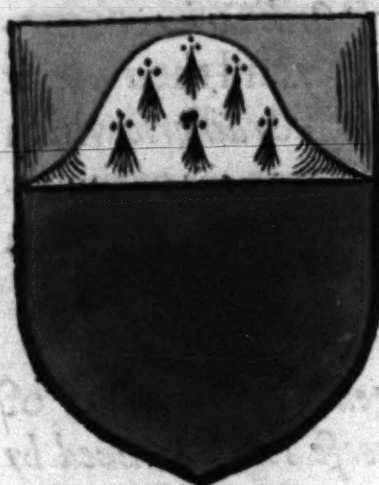


Hee beareth Gules, a Cheefe Grenelle, Argent, by the name of Ryncester. This terme is deriued of the French word *Crene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde : therefore good deliberation must be vsed, lest being carried away with a de-  
ceiueable apparence, we doe vtterly mistake the truth of things in *Blazoning*.

Their formes.

*Cheefes* are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed heereafter in other kindes.

Chiefe charged.



The Field is Tenne, a Cheefe, Or, charged with a Shapournet, Ermine. This terme *Shapournet* (if I mistake not) is deriued from the French word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutiue*, and beareth a resemblance. Leigh seemeth to take this forme of bearing to be a kind of *partition*, and for that cause doth extend the diuiding line (as in this *Escoccheon*) to the extremities of the *Chiefe*; for which cause I haue inserted the same (although vntimely) in this place, which otherwise I would haue reserued to some

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, then a *portion* thereof, distinguished from the same only by a conceited line of *partition*, neuer heeretofore heard of : which mooued me to shorten the *head* of the rising line, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrowness to the top of the *Chiefe* : and if the *Chiefe* bee the *Head*, as before we said, what place can be fitter for the *Hood* to bee on, then the *Head*?

A *Chiefe* (saith Sir Iohn Ferne) may bee honoured of another, as an *Addition* to the former, as in Example.

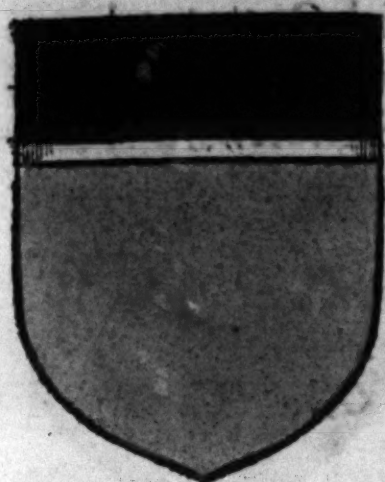
Chiefe surmounted of another.



He beareth Gules, a Cheefe, Argent surmounted of another, Or. This is accounted good *Armorie*, and signifieth a *double reward* giuen by the Soueraigne. So well may a Gentleman deserue ingiuing *counsell* to his Soueraigne, that he may bee twice rewarded for the same, as was the Bearer heereof a French Counsellor, which when it hapneth, must be placed in this maner: Those *Additions* of honour that are giuen in reward for *Counsell* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Escoccheon*, *Quia à Capite edenda est omnis ratio*, Because all reason proceedeth from the braine. That contrariwise a *Chiefe* may be also diminished, this next Example may teach vs.

He





He beareth *Or*, a *Chiefe*, *Azure*, a *Fillet* in the nether part thereof, *Argent*. Some perhaps strictly obseruing the forme of my vndertaken *Method*, will conceiue that this *Coat* might haue beene more fitly placed hereafter among such *Ordinaries* as are made of a *two-fold-line*. Neuerthelesse, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally

A Fillet.

in the precise *lowest part* thereof. For a twofold respect was the name of *Fillet* giuen it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrownesse* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious vse of *women* intrussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escutcheon*, and doth confine and encompassse the vttermost borders of the same. This head-tire being taken from women, may well fit *uxorious* or *luxurious* persons, or such a one as in matters of importance is ouerswaied by a woman: which doth not a little extenuate and impaire their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker sexe.

So named for two respects.

## SECT. II. CHAP. V.



hitherto hath our *Pencill* drawne out to your view, a *single Line*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the *vse* thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as *more then one Line* are required to the perfecting of an *Ordinary*.

Manifold Lines.

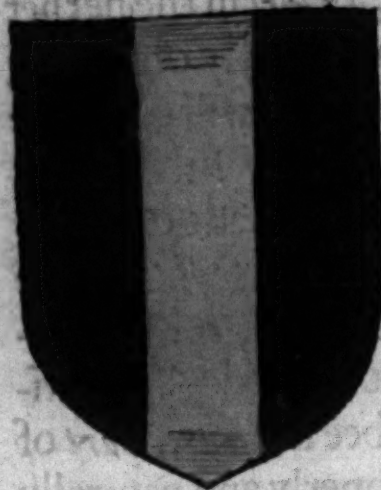
Manifold lines are { *Two fold;*  
                                  *More then two fold.*

*Two fold lines* I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, viz. The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their seuerall places; first of a *Pale*.

A *Pale*, is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Toppe* to the *Base* of the *Escutcheon*, comprehending the third part of the *Escutcheon*. The *content* of the *Pale* must not be enlarged, whether it be charged or not.



Pale.



He beareth *Gules*, a *Pale*, *Or* : which Coate was borne very anciently by *Hugh de Grandemesnill* Lord of *Hinkley* in *Leicester Shire* and Lord High Steward of *England*, in the time of *King Henry the First*.

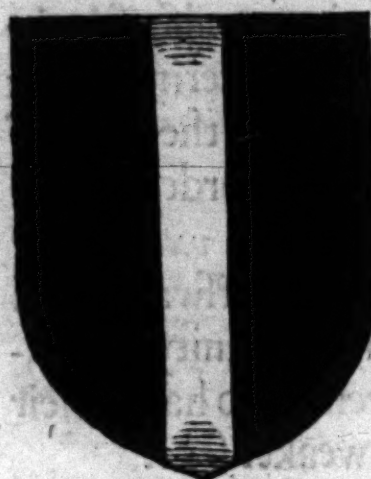
This Ordinary is subdivided into

*Palette*,  
*Endorse*.

Pallet.

Leigh.

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiueh his name of *Diminution*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each ensueth.

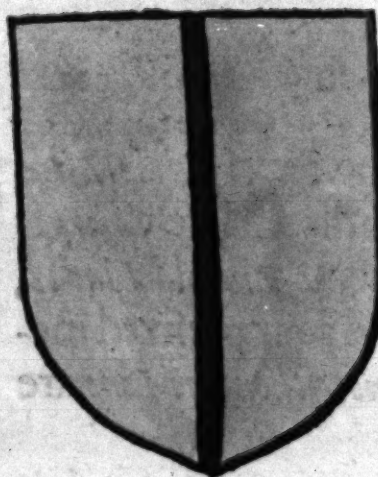


Hee beareth *Azure*, a *Pallet Argent*. The *Pallet* is neuer charged with any thing, either *quick* or *dead*, neither may it be parted in any case into two, as some *Armourists* doe hold : but that it may be parted into foure, *Leigh* maketh no question ; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse* ; as in this next *Escoccheon* appeareth : But *Sr. Iohn Ferne* saith, it containeth the eighth part of the *Pale*, which in effect is all one with the fourth part of the *Pallet*.

Endorse.

Ferne.

Endorse may  
be borne a-  
lone.



He beareth *Or*, an *Endorse*, *Gules*. This *Endorse* (saith *Leigh*) is not vsed but when a *Pale* is betweene two of them. But *Sr. Iohn Ferne* saith, he was very confident and bold to set downe such *Rules of Blazon*. And that an *Endorse* may very well be borne in any *Coate-armour* betweene *Birds*, *Fishes*, *Fowles*, *Beasts*, &c. But then (saith hee) it sheweth that the same Coate hath beene sometimes two Coates of *Armes*, and after conioined within one *Escoccheon*, for some *Mystery* or secret of *Armes*. And for the approbation of such bea-

Instance of  
such bearing

ring hee giueth an instance of an *Escoccheon* of pretence, or *Engislet*, (so hee termeth it) borne ouer these foure Coates, viz. of *Austria*, *Burgundy*, *Sicile*, and *Flanders* ; which is, *Or*, an *Endorse* betweene a *Lion saliant*, and an *Eagle displayed*, *Gules*.

Now from the *Pale*, and the seuerall Subdiuisions thereof, let vs come to the *Bend*, and the distinct parts of the same. A *Bend* is an Ordinary consisting also of two fold Lines drawne ouerthwart the *Escoccheon*, from the *Dexter chiefe* to the *Sinister base point*, of the same, so that the exact Point of the *Dexter* and *Sinister corners* thereof, may answer to the precise Middest of those equidistant Lines, whereof the *Bend* is made, as in example.

Hee





Hee beareth Or, a Bend Sable. Which Armes were Bend. anciently borne by Peter de Malolacu, or Mawley, a noble Baron of this Kingdome; in the time of King Edward the third. The Bend containeth in breadth the fifth part of the Field, as it is uncharged; but if it bee Content. charged, then shall it containe the third part thereof. Of al the Ordinaries there is none diuided like this is, as by example shall heereafter appeare.

The Bend seemeth to haue his Denomination from the French word *Bender*, Denomina- which signifieth to stretch forth, because it is extended betwixt those opposit- tion. points of the Escutcheon, viz. the Dexter chiefe, and the Sinister base. Yet in an- cient Roles I find the Bend drawne somewhat Archwise or after the resem- blance of the Bent of a Bow. Notwithstanding, according to some Armorists, Representa- it doth represent a Ladder set aslope on this manner, to scale the walles of any tion of a Castle or Citie, as shall be shewed, Pag. 50. and betokeneth the Bearer to haue der. beene one of the first that mounted vpon the Enemies walles. This Bend drawne from the right side to the left, is called a Bend Dexter; but you shall also find a Bend exactly drawne like to this on the contrary side, hauing his beginning from the left corner of the chiefe, and his termination in the Dexter Bend Sin- base point of the Escutcheon, for which cause it is named a Bend Sinister, as exam- ster. ple heereafter shall illustrate. In Blazoning of Bends, if the same bee Dexter, Rule. you shall onely say, he beares a Bend, not vling the word Dexter; but if it bee drawne from the Sinister Cheefe to the Dexter base, then you must in blazon by no meanes omit the word Sinister.

Note, that the Bend, and diuers other Ordinaries following, are subiect to Voiding exemption or voiding. Voiding (as earst wee shewed) is the exemption of what. some part of the inward substance of things voidable, by occasion whereof the Field is transparent thorow the Charge, leauing onely the outward edges, bearing the Colour and quantity of the charge, as appeareth in this next Escutcheon.

Bend Voided

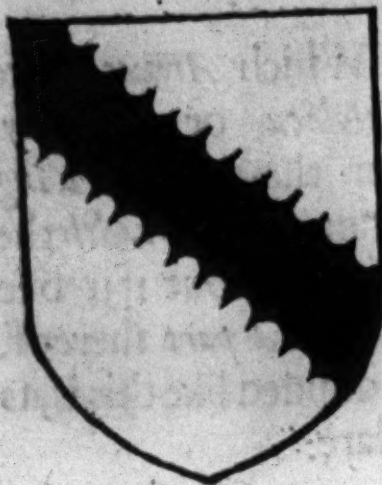


Hee beareth Ermyne a Bend voided, Gules, by the name of Ireton. Note, that if the voide part of the Bend were of a different Metall, Colour, or Furre, from the Field, then should you terme the same, a Bend bordured Gules, (according to the opinion of some Armors- ists:) but I am of opinion that it were better blazoned, a Bend of such and such Metall, Colour, or Furre edged. For this difference do I put between them, that when it is blazoned edged, it must bee vnderstood, to bee an edge or hemme, running along the sides onely; but if it were termed in blazon bordured, then must it be conceiued that the Bend is inuironed round, aswell the ends as the edges.



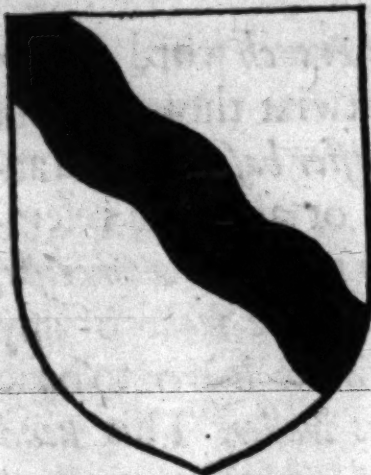
Henry Earle  
of Suffex.

Engrailed.



The Right Honourable Henry Earle of Suffex, Viscount Fitzwater, Lord of Egremont, Burnell and Botoart, Knight of the most noble order of the Garter, beareth Pearle a Bend engrailed, Diamond. This Ordinarie, is composed of diuers other of the formes of Lines, before mentioned, Pag. 45. as sundry other of the Ordinaries are, as by these next, and others subsequent examples in their due places shall appeare.

Vnde.



Hee beareth *Argent*, a *Bend-vnde*, *Sable*. This Coate-armour pertaineth to *Sr. Henry Wallop* of *Farleigh Wallop* in the County of *Southampton* Knight. This is termed a *Bend-vnde*, of the *Latine* word *vnda*, which signifieth a *waue*, or *fource* of the *Sea*, raised by some turbulent flaw of wind and tempest; or by reason of the opposition and encountring of some other current.

Crenelle.



Hee beareth *Azure*, a *Bend Crenelle*, *Argent*, by the name of *Walleys*: what *Crenelle* is I haue before shewed, Pag. 46. After this manner, Souldiers in default of *scaling Ladders*, vsed to nicke or scoare a peece of Timber with their *swords* (for want of better Tooles) and so found meanes to ascend the *walles*, and surprise the *Enemies*.

Parts of a  
BendThe parts of a *Bend*, are

Such as are deduced from it.

Bendelet.

Halfe,

Lesse then halfe.

Such as are deriued from a *Bend* doe containe

Gartier.

That which containeth *halfe* the *Bend* is called a *Gartier*, whercof you haue heere an example in this *Escocheon*.

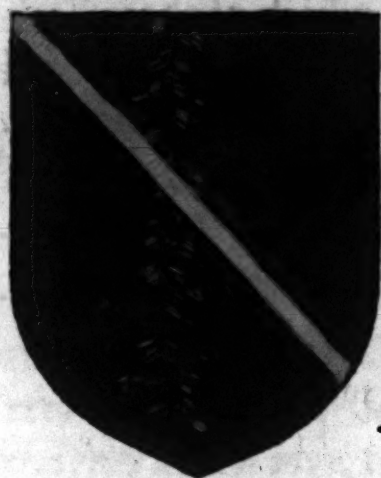
Deriuation  
of a Gartier.

He beareth *Or*, a *Gartier Gules*. This is deriued either from the *French* word *Iartier*, or else from the *Norman* word *Gartier*, both which are the same that we call in *Englisk* a *Garter*, the forme whereof this *Charge* doth represent. It is a name of Honourable esteeme in *English Heraldrie*, and it gaue beginning to the most renoued order of *Knighthood*, of which *Colledge* and *Society*, haue beene more *Kings*, and *Princes*, and *Princely Peeres*, then of all the *Knightly* orders besides in *Christendome*. This containeth *halfe* the *Bend* in bignesse.

Such

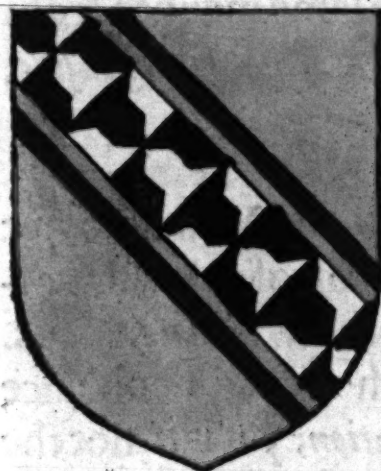


Such as doe containe lesse then halfe the *Bend*, are  $\left\{ \begin{array}{l} \text{Cost,} \\ \text{Riband:} \end{array} \right\}$  Both which bee exemplified in these next *Escucheons*.



The *Field* is *Gules*, a *Cost*, *Or*. The content of this *Cost* is the fourth part of the *Bend*, and halfe the *Garter*, <sup>Cost whar, and the content thereof.</sup> and is sometimes called a *Cotise*, and also a *Batune* (as *Leigh* noteth :) But *Bara* maketh a *Cotise* and the *Batune* two distinct things. This word *Cost* or *Cotise*, is deriued from the *Latine* word *Costa*, which signifieth a *Ribbe*, either of man or beast. When one of these <sup>whynamed a Cost.</sup> is borne alone, as in this *Escucheon*, then shall you terme it in *blazon* a *Cost*; but if they bee borne by couples in any *Coate* (which is neuer, saith *Leigh*, but

when a *Bend* is placed betweene two of them) then you may name them *Cotises*, as in Example.



He beareth *Or*, a *Bend vary*, betweene two *Cotises* <sup>Bend Vary.</sup> or *Costs*, *Gules*. This *Coat* pertaineth to *Sir Edmund Bowyer* of *Camberwell* in the *Countie* of *Surrey* Knight. Not vnfitly are these so termed *Costs* or *Cotises*, in respect they are placed vpon each side of the *Bend*, and doe enclose the same, as the *ribs* of man or of beast doe bound and defend their intrailles. And concerning such *Charges* or *Fields* composed of *Vary*, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered, pag. 15. Note, that as well <sup>Note.</sup>

the *Subdiuisions* of *Ordinaries*, as the *Ordinaries* themselues, are formed of the seuerall sorts of *lines* before expressed, as may bee gathered out of *Vpton*, whose opinion you shall heare when we come to speake of *Batunes*.



He beareth *Or*, a *Riband*, *Gules*. This is that other <sup>Riband what, and the content thereof.</sup> *Subdiuision* that is deriued from a *Bend*, and doth containe the eighth part thereof. The *Name* accordeth well with the *forme* and *quantitie* of the same, in that it is long & narrow, which is the right shape of a *Riband*.

Thus much may suffice touching the *Bend-dexter*, and the *Subdiuisions* thereof: let vs now consider the *Bend-Sinister*, and how the same is subdivided. A *Bend-Sinister* is an *Ordinarie* consisting of a *twofold line*, drawn trauerse the *Escucheon*, from the *Sinister chiefe corner* to the *Dexter base point*: and differeth <sup>Bend Sinister what.</sup> (as we said) from the *Dexter Bend* only in this, that it is placed on the opposite part of the *Escucheon*, as in Example.

He



Rule.



He beareth *Argent*, a *Bend-Sinister*, *Vert*. You may perhaps sometimes finde this *Bend* borne jointly with the *Bend-dexter* in one *Esccheon*, which to looke vpon are much like vnto a *Saltire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this Rule holdeth not alone heerein, but also in all other *Coat-armours* formed of *diuers charges*, whereof the one lieth neerer to the *Field* then the other, according to the sixth *Rule of Blazon* formerly giuen pag. 8.

The *Bend-sinister* is subdivided into a

Scarpe,

Batune.

Scarpe what. A *Scarpe* (as *Leigh* noteth) is that kinde of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may bee gathered by the deriuation thereof from the *French* word *Escharpe*, signifying that ornament which vsually is worne by *Martiall* men after the same manner, from the *left shoulder* ouerthwart the body, and so vnder the *arme* on the *right side*, as in *Example*.



He beareth *Argent*, a *Scarpe*, *Azure*. You need not in *Blazon* thereof, make any mention of this word *Sinister*, because it is neuer borne otherwise then thus. Notwithstanding this *Charge* hath some resemblance of the common *Note of Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Esccheon*.

Batune what.



He beareth *Or*, a *Batune*, *Gules*. This word *Batune* is deriued from the *French* word *Baston*, which signifieth a *Wand* or a *Cudgell*. The *Frenchmen* doe vsually beare their *Batune* (as it were *Couped*) after this manner: whereof I doe better allow then of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better resemble the shape or forme of a *Cudgell* or *Batune*. And though this hath the *forme* and *quantitie* of a *Cost*, yet it differeth from the same, in that the *Cost* is extended

Note of Illegitimation.

to the *extremities* of the *Esccheon*, whereas the *Batune* should be *Couped*, and touch no part of the same, as by this *Esccheon* appeareth. This is the *proper* and most vsuall *note of Illegitimation* (perhaps for the affinity betwixt *Baston* and *Bastards*; or else for that *Bastards* lost the priuilege of *Freemen*, and so were subiect to the *seruile stroke*;) and it containeth the fourth part of the *Bend sinister*; and being thus borne, differeth from all the *subdiuisions* of the *Ordinaries*.



ries before manifested sufficiently, what conformitie soeuer any of them may seeme to haue therewith. This Marke was deuised both to restraine men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their Coat-armour, which should be the Blazon of their Honour. For let the Spurious birth haue neuer so noble a father, yet he is base-borne; and base will bee euer the first syllable in a Bastards name, till by his owne Vertues he hath washed off the staines of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Euery Bastard may haue his Batune of what colour he will, but not of Metall, which is for the Bastards of Princes. At the first, Bastards were prohibited to beare the Armes of their reputed fathers. Then (saith Sir Iohn Ferne in his Glory of Generositie) they did by sute obtaine a Tolleration from So- ueraignes and Kings, to be made legitimate, and to be matriculated by the Kings Grant, as children lawfully borne: which Grant did enable them to be capable of many Immunities and Prerogatiues which others lawfully begotten doe en- ioy: and so by such legitimation they were discharged of all those dishonours which in former time they were subiect vnto; and were acquitted from the staine of their Bastardie, *Excepto quod ex tali legitimatione non admittebantur ad Iura Sanguinis cum alijs filijs: Except only, that they had not the right of Bloud and Inheritance thereby.* By pretence of these Legitimations, they beare the Coat- armour of their reputed Ancestors, with a signe of bastardie, now commonlie knowne to euery man, by reason of frequent vse: which Marke (as some doe hold) neither they nor their children shall euer remooue or lay aside, *Ne sordes per errorem inter precipuos reputentur; Lest the fruits of lust should by errorr gaine the estimation of Generositie.* Vpton calleth this Baston or Batune, a Fissure: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis sunt Benda: These Fissures haue as many varieties of formes as the Bends haue.*

The vse of this marke.

Leigh.

Legitimation of Bastards.

Signe of Bastardie.

Baston called a Fissure, and why.

For there are of them (saith he)	{	Plana,	{	Plaine.
		Ingredata,		Ingrailed.
		Inuecta,		Inuecked.
		Fusilata,		Fusile.
		Gobonata,		Gobonated.

Seuerall formes of Fissures.

And (he saith) it is commonly called a Fissure (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coat-armour in twaine, because the bastard is cut off from his fathers Inheritance.* In some Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, S. and P. quasi, *Sine Patre, without Father.*

*Cui pater est populus, pater est huic nullus & omnis.*

Brats are privileg'd aboue any:

We haue but one Sire; they haue many.

And perhaps S.P. did signifie *Satus Populo*, the Sonne of the People. Cassaneus saith, that bastards are not capable of their fathers patrimonie, either by law, or custome, *Quia filius Ancilla non erit hares cum filio Libera: The Seruants child must not part stakes with her Mistrisses.* Leigh is of opinion, that the lawfull Son of a bastard shall change his Fathers Marke to the right side; obseruing still the quantitie

Signification of the letters S.P.



quantitie thereof: for so I doe vnderstand him, in respect that he addeth immediately, that the same may at the pleasure of the *Prince* be enlarged, or broken, after this manner.



He beareth *Azure*, a Bend, double Dauncette, *Argent*, by the name of *Zorks*. This (saith *Leigh*) shall neuer be called other then a Bend, after it is thus parted: but bastards (saith hee) haue sundry other markes, euery one according to their *unlawfull begetting*; which with hundreds of others are the *Secrets of Herald*s.

Bendlet.

Besides those *bearings Bend-wise* aboue demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* then any of the rest, and by the name it may seeme to be some *subdiuision* of the *Bend*: yet it hath no *certaine quantitie* thereof, but containeth euermore a *sixth part* of the *Field* (according to the obseruation of *Leigh*) whereof you haue an *Example* in this next *Escoccheon*.



The *Field* is *Argent*, a *Bendlet*, *Gules*. Two manner of waies doth this *Charge* differ from the *Bend*: the one, that the *Bend* containeth the *fifth part* of the *Field* *uncharged*, and the *third part* thereof *charged*. And this is limited to the *sixth part* of the *Field*, which it may not exceed. *Secondly*, it is distinguished from the *Bend*, *secundum locationem*, in place, inasmuch as the *Bend* is so placed, as that the *corner* of the *Escoccheon* doth answer to the iust *middle* of the same, betweene the *upper* and *nether lines* thereof: but the *Bendlet* beginneth in

the *exact corner* of the point of the *Escoccheon*; so as the *lower line* is distant from the *corner* thereof the full bredth of the *Bendlet*.

## SECT. II, CHAP. VI.



*VR* prefixed order doth now call vpon me to bend my course from *Bends*, with the *parts* and *subdiuisions* thereof, and to proceed to the *Fesse*, which challengeth the *next place*. The *Fesse* is an *Ordinarie*, formed of a *twofold line*, drawen ouerthwart the *breadth* of the *Escoccheon*; in the midst whereof is the very *center* of the *Shield*. And it containeth the *third part* of the *Field*, and may not be *diminished*, albeit the *French Herald*s doe blazon three *barres gemels* for a *Fesse* of six *pecces*.

He





He beareth *Varry, Or, and Vert*, a *Fesse Gules*, by the name of *Duffield*. This word *Fesse* is a *French* word, and doth signifie the *Loines* of a man. This *Ordinary* hath beene anciently taken for the same that wee call *Baltheum militare*, or *Cingulum honoris*, a *Belt of honour*: because it diuideth the *Field* into two *equall parts*, it self occupying the *middle* between both; euen as the *Girdle* enuironeth the *middle part* of a man, and resteth vpon his *Loines*.

This *Girdle of honour* may seeme to haue beene in ancient time giuen by *Emperours*, and *Kings*, and their *Generals* of the *Field*, vnto *Souldiers* for reward of some speciall seruice performed by them; and it is not improbable, that such a reward it was, that the *Generall* of *Dauids* Army, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Absolom* was hanged by the haire of the head in an *Oake*; if hee had slaine him: where *Ioab* saith, *Why hadst thou not killed him, that so I might haue rewarded thy seruice with tenne Shekles of Siluer, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*; *Non Militari Cingulo, sed capistro cingeretur*, should not be girt with an *Arming girdle*, but with a halter. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these tokens of *Chivalry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, *in his age, Duces, & Principes, omnes etiam militantes, operosis singulis auro fulgente pretiosis, ambiunt, &c.* Great *Captaines*, *Princes*, and *Martiall men*, delight to wear their Belts curiously wrought, and glittering with gold, &c.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it, but men of merit; so also was it euer accounted most dishonourable for any iust cause to bee againe depriued of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especiall desert, as *Ferettus* noteth, where he saith: *Augustus laudabiliter militarem disciplinam gessit seuerissime: & priuatos militari Cingulo nunquam restituit, nisi illos præ cæteris virtutum merita insignirent.* *Augustus* the *Emperour* got much honour by the seuerity of his *Military Discipline*: for if a man were once depriued of his *Arming girdle*, he neuer would restore it, vlesse he performed some excellent seruice aboue all others. Notwithstanding, there is also one kind of putting off the *Belt*, of no lesse honour, then the putting on of it; yea much more glorious it is, in that it is the end and perfection of the other; and that is, when the victory is atchieued, victory being the end of *Arming*, as peace is of *Battell*. To which purpose is that saying, *1. Reg. 20. 11. Ne iactet se qui se accingit, ut qui discingit*: Let not him boast, who girds himselfe, as he that doth ungird: meaning, we must not triumph (as the saying is) before the victory; but it being once attained, it is the honour of a generous minde, to put off his *Belt*, and not to sanguine his blade with cold blood. For those



Gallants, who in times and places of peace, are still drawing their swords, like wariours; in times and places of warre, proue (for the most part) peaceabler and calmer then they should be.

But if a Knight be disarmed of his Military girdle by his demerits and offence, he is therewithal deprived of all Military priueleges; like as it fareth with a Captaine, who, (if he happen to lose his Ensignes) is disabled to aduance any other in the Field, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of Knights & Martial men, for any notable transgression, was of frequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy then in former times. *Deposito Cingulorum & Balteorum* (saith Wolfgang. Lazius) quod genus pœna proprio seorsim vocabulo distinctura & recinctura vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quoritu (vt nos dicimus) Equites aurati degradantur. The depriving of the Belt (which was wont to be termed, the distincture or ungirding) is at this day still in vse amongst Knights, and with more ignominy then was in ancient times: which is nothing else but that which wee call Degradation of a Knight. If any aske me how this comes about, that such Degradation of a Knight, is more infamous then of old: I answer, it is, because it is more rare, and therefore more remarkeable. If againe, you aske why it is more rare, then of old: I answer, it is, because it is more infamous, and therefore Printes more vnwilling to inflict it. Howsoeuer, the truth is, that base and vnknighly actions and qualities, deserue a base and vnknighly chastisement.

Wolfgangus  
Lazius.

Fesse dauncet.



Hee beareth Or, a Fesse Dauncette, Sable. These Armes pertaine to the worthy Gentleman Sir Thomas Vanausour Knight Marshall of his Maiesties most Honorable household, and of the vierge thereto appertaining. Who anciently to the name as being the Kings Valuafores, being in times past a degree not much inferiour to a Baron, and giuen to their Family ex Regio munere: as Mr Camden noteth in Yorke Shire, speaking of Haselwood being the ancient inheritance of the said Family.

Cheueron what.

So much of a Fesse: now of a Cheueron. A Cheueron is an Ordinary, formed of a twofold line Spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Escutcheon, and the Acute angle of the Spire neere the top of the Escutcheon: as in example.



Ancient  
forme of  
bearing  
thereof.

The Field is Topaz, a Cheueron Ruby. This Coate pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles, of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a paire of Bargecouples or Rafteres, such as Carpenters do set on the highest part of the house, for bearing of the roof thereof; and betokeneth the atchieuing of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the vsuall forme of bearing of the Cheueron, as appeareth



reth by many *Seales* and *Monuments* yet extant, and is most agreeable to reason, that as it representeth the *Roofe* of a house (though I am not ignorant that *Leigh* saith, it was in old times the *attire* for the *heads of Women Priests*) so accordingly it should bee extended to the *highest* part of the *Esccheon*, though farre different is the bearing thereof in these daies. In which respect, it were fit that common *Painters*, the common *disorderers* of these *tokens of honour*, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantastickall inuentions, that so they might make the things borne in *Coat-armour* more perspicuous to the view, or because they would be thought to be well ouerseene in *Heraldrie*. For indeed they want the eie of iudgement, to see and discern that such is the excellencie of these honourable *tokens*, that the least alteration either by augmentation, diminution, transposition, or whatsoeuer other meanes, doth occasion a change in them so great, as that they thereby differ from themselues, not onely in their *accidentall*, but also in their *substantiall* parts, and cease to bee any longer the same they were before, and their *owners* are debarred to challenge any *proprietie* or interest in them, in respect of such alteration. *Modica alteratio in membro principali, magnam alterationem facit* (saith the *Philosopher* :) *A little alteration makes a great alteration in a principall part.* As the least spot in the *Eie*, which is the worthiest part of the *Face*, doth more disfigure the same then ten times so much in any other member of the whole body.

The *Content* of the *Cheuron* is the *fifth part* of the *Field* (according to *Leigh*;) but *Cassaneus* reckoneth the same amongst those *Ordinaries* that doe occupie the *third part* of the *Field*. You may haue two *Cheurons* in one *Field* (saith *Leigh*) but not aboue; and if they exceed that number, then shall you call them *Cheuronwaies*. But I suppose they might be termed much better *Cheuronels*, that is to say, *Minute* or small *Cheurons*; for so is their *Blazon* more certaine. This *Charge* following, and the subdivisions therof, are diuersly borne, as well in respect of the diuers *location*, as of the variable forme thereof: for sometimes it is borne on *Chiefe*, otherwhiles on *Base*, sometimes *Enarched*, sometimes *Reuerfed*, sometimes *Fretted*, &c. as heereafter by *Examples* appeareth.

Idle inuentions of Painters.

Content of a Cheuron.

Note.

Cheuron reuerfed.



He beareth *Or*, a *Cheuron* in *Chiefe*, *Azure*. Note, *Cheuron* is that the *lower part* of this *Cheuron* is farre aboue the *chiefe*, ordinarie place of a single *Cheuron*; for it is pitched as high as the *Nombrill* of the *Esccheon*, whereas others haue their rising from or neere about the *Dexter* and *Sinister Base Points*. The *Ancestors* of this bearer (saith *Leigh*) haue borne the same otherwaies, which was for some good purpose remooued, although it were better after the common manner of bearing. There are diuers *Accidents* incident vnto this *Ordinarie*, viz. *Transposition*, as in this last *Esccheon*, *Couping*, *Voiding* and *Reuersing*. Of all which I purpose to giue seuerall *Examples* in their proper places.

Accidents of an Esccheon.







The next in order to the *Cheuron* is the *Barre*. A *Barre* is composed of two *Barre*. *equi-distant lines* drawn ouerthwart the *Escoccheon*, after the manner of the *Fesse* before mentioned, as in this next *Escoccheon* appeareth.

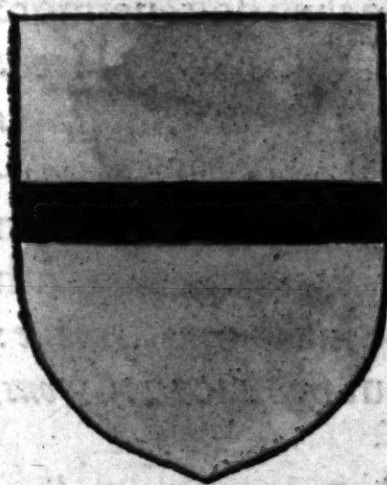


This *Ordinarie* differeth from the *Fesse*, not only in that it containeth the *fifth part* of the *Field*, whereas the *Fesse* occupieth the *third part* thereof, but also that the *Fesse* is limited to one *certain plate* of the *Escoccheon*, to wit, the *Exact Center* or *Fesse Point* thereof, whereas the *Barre* is not tied to any prescript place, but may be transferred vnto sundry parts of the *Escoccheon*. But if there bee but one onely *Barre* in the *Escoccheon*, then must the same occupie the place of the *Fesse*, as appeareth in this *Escoccheon*. This *Charge* is of more estimation then is well considered of many that beare the same. If you haue two *Barres* in the *Field*, they must bee so placed, as that thereby the *Field* of the *Escoccheon* may be diuided into *five equall parts*; so shall each of them receiue their iust quantitie.

A *Barre* is subdivided into a *Closet*,  
Barulet.

Subdiuision.

A *Closet* is a *Charge* abstracted from a *Barre*, and consisteth also of two *equi-distant lines* drawn ouerthwart the *Escoccheon*, as in example.



He beareth *Or*, a *Closet*, *Sanguine*. This containeth *Content of a Closet*. *halfe the Barre*; and of these there may bee *five* in one *Field*, and are very good *Armorie*. The other *Subdiuision* of a *Barre* is called a *Barulet*, which (after the opinion of *Leigh*) cannot bee borne *diuidedly*, but must be borne by *couples*, vnlesse they bee parted with a *Barre*, whereof you haue an Example in this next *Escoccheon*.



He beareth *Sable*, a *Barulet*, *Argent*. The *Content* *Barulet what it containeth* of the *Barulet* is the *fourth part* of the *Barre*, whereof it is a *deriuatiue*, as by the name of *Diminution* imposed thereupon doth manifestly appeare. *Barulets* (saith *Vpton*) are diuersly borne in *Armes*, viz. *Plaine*, *Engrailed*, &c. as in pag. 53. whereunto good heed must be taken in *Blazon*.

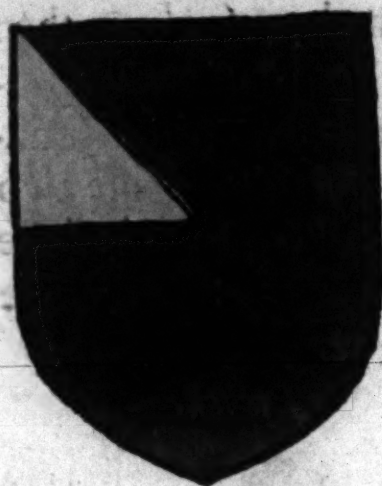
Hitherto of a *Barre*. Now of a *Gyronne*: A *Gyronne* is an *Ordinarie* consisting *A Gyronne what* of two *straight lines* drawn from diuers parts of the *Escoccheon*, and meeting in an



**Signification of a Gyronne.** an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space betweene the thighes : and thence perchance doe we call the *Groyne* ; which name, whether it be giuen to this charge because it determines in *gremio*, in the very *lappe* or *midst* of the *Escoccheon*, or because it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrons* are borne diuersly, viz. *single*, by *couples*, of *six*, of *eight*, of *ten*, and of *twelue*, as shall appeare heereafter, where I shall speake of *Armes* hauing *no tincture predominating*. For the making this *Ordinarie*, behold this next *Escoccheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the maner thereof, as in example.

**Forme of making thereof.**

**Single Gyronne.**



Hee beareth *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter Point*, *Or*. If these *two lines* whereof this *Ordinarie* is framed, were drawn thorowout to the *Extremities* of the *Escoccheon*, then would they constitute *two Gyrons*, as in this next *Escoccheon* appeareth.

**Two Gyronnes.**

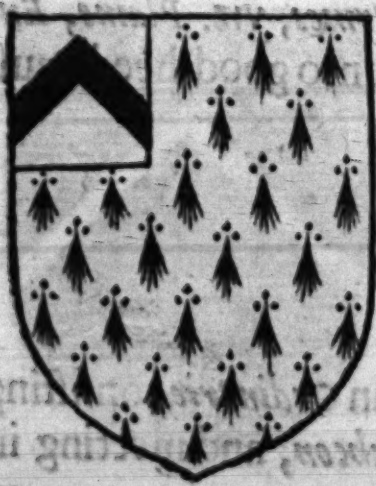


Hee beareth *Argent*, *two Gyrons*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other to the *Sinister base*, because they doe euermore meet in the *Fesse Point*, be they neuer so many. Heere you see, that as *two lines* drawn, the one *Bendwaies* from the *dexter corner* of the *chiefe part* of the *Escoccheon*, and resting on the *Fesse Point*, and the other drawn *Fesse-waies* ouerthwart the *Escoccheon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne* : so doe the same drawn thorowout produce 2. *Gyrons*.

**A Canton what.**

So much of a *Gyron* : Now of a *Canton* and *Quarter* : A *Canton* is an *Ordinarie* framed of *two straight lines*, the one drawn *perpendicularly* from the *Chiefe*, and the other *transuerse* from the *side* of the *Escoccheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escoccheon*, as in this next appeareth.

**Whereof so named.**



He beareth *Ermine*, a *Canton*, *Argent*, charged with a *Cheuron*, *Gules*, by the name of *Middleton*. This *Ordinarie* is termed a *Canton*, because it occupieth but a *Corner* or *Cantell* of the *Escoccheon*. Some *Armorists* doe hold, that the *Canton* is a *Reward* giuen to *Gentlemen*, *Esquiers*, and *Knights*, for seruice done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beseme an *Earle* or a *Baron* receiuing the same at his *Soueraignes* hand;



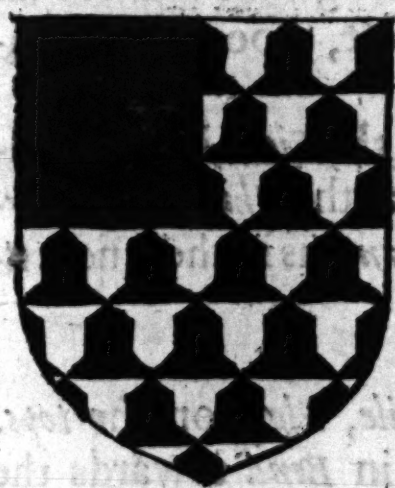
hand; yet is the *Quarter* to be preferred in dignity before the same: and before them both, Sir *Iohn Fernc*, preferreth the *Escucheon* of *Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted trauerfwaies, whether it be from the *Dexter corner*, or from the *Sinister*, doth make two *Base Squires*. And if the *Canton* bee placed in the *Dexter corner* of the *Escucheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the locall situation thereof: But if it be placed on the contrary side, then must you in *blazon* adde this word *Sinister*, as, he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in forme, in quantity, and in estimation, but differeth from the same both in regard of the locall position thereof (by reason that it is placed in the *Sinister corner* of the *Escucheon*) as also in that it is not of so frequent vse.

Prehemi-  
nence of cer.  
taine Ordi-  
naries.  
Note.  
Base Squires  
how made.  
Rule.

Canton Si-  
nister.

Hitherto of a *Canton*: now of a *Quarter*. The *Quarter* is an *Ordinary* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof; insomuch as the same *Rules* and *Observations*, that doe serue for the one, may be attributed to the other, *Quia similitum similis est ratio*: of like things the reason is al alike. The only *Difference* between them is, that the *Canton* keepeth onely a *tantle* or small portion of the *Corner* of the *Escucheon*, and the *quarter* comprehendeth the full fourth part of the *Escucheon*; as in example.

Difference  
of a Quarter  
and Canton.



He beareth *Verry, Argent, and Sable* a *Quarter Gules*, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him; yet do we find the same bestowed vpon persons of *meaner dignlty* for like occasion. Contrariwise, the *canton* (being receiued at the *Soueraignes* hand) may be seeme the dignity of a *Baron* or an *Earle*, as afore said.

Estanton.  
The Quarter  
a reward for  
seruice.

Hauiing spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will reserue some other their adiuncts to a more conuenient place. And will now speake of a *Pile*, shewing some variable examples of the diuers bearing thereof.

A *Pile* is an *Ordinary* consisting of a *twofold line* formed after the manner of a *Wedge*; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrowness and *Taper-growth*, meeting together at the lower end in an acute *Angle*, as in this next *Escucheon* appeareth.

A Pile what.



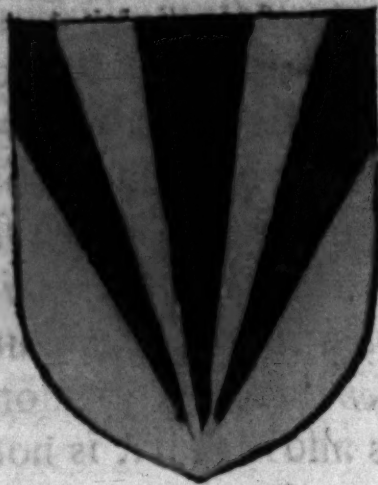
He beareth *Argent*, a *Pile Gules*. This Coat pertained to the right worthy and valiant Knight Sir *Iohn Chandos*, *Baron* of *Saint Sauours*, le *Viscount* in *France*, great *Seneschall* of *Poictou*, high *Constable* of *Aquitaine*. All giuen him by *King Edward* the third, who also made him one of the *Founders* of the most noble *Order* of the *Garter*.

Sometimes



Sometimes you shall find *three* of these in a *Field*, as in this next example.

Sir Guy Bryan



The *Field* is *Or*, *three Piles*, meeting neere in the *Base* of the *Escutcheon*, *Azure*. This *Coat* was borne by Sir *Guy Bryan* Knight, one of the *primer* founders of the most *Honourable order* of the *Garter*, in the time of King *Edward the third*: and he was also a chiefe meane vnto the said *King* for obtaining the *Charter* of *Prineledge* and *freedom* of his *Maiesties Forreft* of *Deane*, in the *County* of *Glocester*, for the benefit of the *Inhabiters* of the same *Forreft*.

Note.

*sposed* or *reuerfed*, contrarie to the vsuall forme of their bearing, viz. with their *points upward*, which naturally ought to bee *downwards*, being supposed to be a peece of *Timber*, whose neather part is sharpned, to the end it may be more commodiously driuen into the ground; as in example.

Rule.



He beareth *Argent*, *three Piles*, one issuing out of the *Chiefe* betweene the two others *transposed* or *reuerfed*, *Sable* by the name of *Hulles*. The *Pile* is an ancient *Addition* to *Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-works*.

When there is but one *Pile* in the *Field*, it must containe the *third part* of the same at the *Chiefe*. This *Ordinary* is diuersly formed, and borne, as in these next *Escutheons* appeareth.



He beareth *Argent* a *Triple Pile*, *Flory* on the tops, issuing out of the *Sinister base*, in *Bend* towards the *Dexter corner*, *Sable*. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-worke*, and by long tract of time, incorporated at their heads, by reason of an extraordinary waight imposed vpon them, which gaue impediment to their growth in height.



He beareth *Argent* a *Pile* in *Bend* issuing out of the *Dexter corner* of the *Escutcheon*, *Sable*, *Cottised*, *Ingrailed* *Gules*. I haue made speciall choice of this *Coat-armour*, (out of the glory of *Genero.*) aswell for the rarenesse thereof, as for that I find the same there commended for faire *Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.





Hee beareth *Azure* a *Pile waued*, issuing out of the *Dexter corner* of the *Escutcheon Bendwaies*, *Or*, by the name of *Aldam*. As this *Pile waued* issueth out of the *Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreouer you shall finde them borne in *Pale*, and sometimes issuing out of the *Base* with the point thereof transposed; which I leaue to obseruation.

So much of *Piles* and their *variety*, aswell of *Forme*, as of *Location*. There rest yet some *other sorts* of *Ordinaries*, that are composed of a *two-fold-line* not hitherto spoken of.

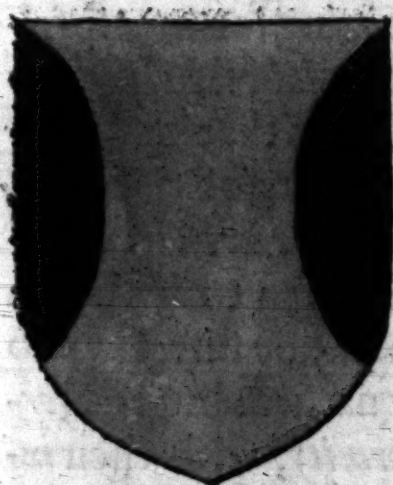
Such are these, *viz.*

{ *Flasque.*  
 { *Flaunch.*  
 { *Voider.*

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue beene more fitly placed amongst such as are before handled, and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one *apart* by themselves :) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to sort them with these that are formed of a *two-fold Line*; and first of a *Flasque*.

A *Flasque* is an *Ordinary* consisting of one *Arch line*, drawne somewhat distant from the *corners* of the *Chiefe*, and meanelly swelling by *degrees* vntil you come towards the *middest* of the *Escutcheon*, and from thence againe decreasing with a like comely descent vnto the *Sinister base points*; as in example.

A *Flasque*  
 what.



The *Fleld* is *Or*, *two Flasques Azure*. This *Reward* (saith *Leigh*) is to be given by a *King* for *vertue* and *learning*, and especially for seruice in *Ambassage*: for therein may a *Gentleman* deserue aswell of his *Soueraigne*, as the *Knight* that serueth him in the *Field*. This is called an *Arch line* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, voide of excesse of *tuberositie*. This word *Flasque* is deriued, either from the *French* word *Fleschier*, or from the *Latine* word *Flecto*, which signi-

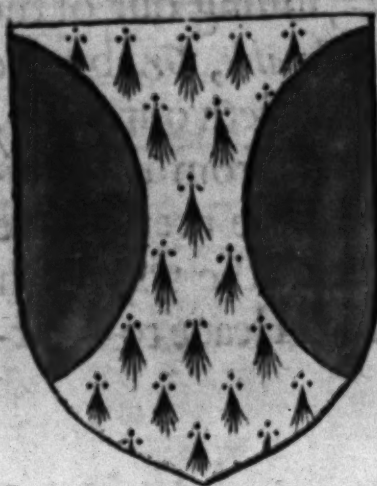
A *Flaunch*  
 what.

eth to *bend* or *bowe*.

The next in order is the *Flaunch*, which is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, & from thence compassing orderly with a swelling embossement vntill it come neere to the *Nombrill* of the *Escutcheon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escutcheon*.

*Flaunch*  
 what.





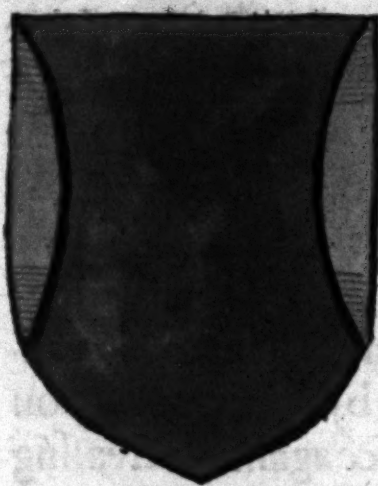
Note.

He beareth *Ermyne*, two *Flanches*, *Vert*. This (saith *Leigh*) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *Flans*, which signifieth the *Flanke* of man or beast, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as if it were a *blowne bladder*. Sometimes you may finde this *Ordinary* made of some other forme of *Lines* then *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall mention

of the forme of *Line* whereof it is composed.

Voyder  
what.

Last of all in our *Ordinaries*, commeth the *Voyder*; consisting of one *Arch line* moderately bowing from the corner of the chiefe by degrees towards the *Nombrill* of the *Esccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the bent of a *Bow* then the *Flanch* hath, in that it riseth not with so deepe a compasse, as in example.



He beareth *Tennè*, two *Voiders*, *Or*. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but then the *Voyder* should bee of one of the *nine Furies* or *Doublings*. Such *Reward* (saith *Leigh*) might the *Dutches* of *Montfort* haue giuen to her *Gentlewomen*, who serued her most diligently, not onely while she kept the *Towne* of *Hanybot*, but also when she rode armed into the *Field* and scared the *Frenchmen* from the siege thereof. These are called *Voiders*, either because of the *Shallownesse* wherein they doe re-

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *French* word *voire*, which signifieth a *looking Glasse* or *Mirour* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing should bee *mirrors* and *paterns* to others of their sex, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was very behoofefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselues *beautifull*, they might be stirred vp to make their *minde* as faire by *vertue* as their *faces* were by nature: but if *deformed*, they might make amends for their *outward deformity*, with their *interne pulcritude* and *gracious qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as bricke as the *Glasse* wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on.

( , \* , )

SECT.



## SECT. II. CHAP. VII.



having shewed the manner and making of such *Ordinaries* as are composed of a *twofold Line*: we will now proceede to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines*; *More then twofold*; and will shew how they also are made.

*Ordinaries of many lines.*

Such *Ordinaries* doe consist, of *Lines* { *Threefold,*  
*Fourefold.*

Those that are formed of a *threefold line*, are the *Inesccheon* and the *Orle*. The *Inesccheon* is an *Ordinarie* formed of a *threefold line*, representing the shape of the *Esccheon*, as in example.

*Inesccheon what.*



He beareth *Ermine*, an *Inesccheon*, *Gules*, by the name of *Hulgreue*: This name of *Inesccheon* is proper only to those that are borne in this place; for if the same were borne in any other place, then vpon the *Fesse point* of the *Esccheon*, you should terme the same then an *Esccheon*, and not an *Inesccheon*: so must you also, if there be moethen one in the *field*. This *Esccheon* is sometimes termed an *Esccheon of Pretence*, as shall appeare heereafter. This *Ordinarie* containeth the *fifth part* of the *field* (saith *Leigh*) (but his

*Inesccheon named Esccheon of Pretence.*

*Note.*

demonstration denoteth the third part) and may not be diminished; and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still one set forme of an *Esccheon*, as we shall see by and by.

The next in ranke of this kinde is the *Orle*, which is an *Ordinarie* composed of a *threefold line duplicated*, admitting a *Transparancie* of the *field*, thow- out the innermost *Area* or space therein enclosed. This hath the forme of an *Inesccheon*, but hath not the *solid substance* thereof, being euer more *voided*, as in these following *Examples* appeareth.

*Composition of an Orle.*



He beareth *Or*, an *Orle*, *Azure*, by the name of *Bertram*, Lord of *Bohall*. This word *Orle* seemeth to be deriued from the *French* word *Oreiller*, which signifieth a *Pillow*, and is attributed to this *Ordinarie*, because the same being of a *different tincture* from the *Field*, and formed only of a double tract, in regard of the *transparancie* of the *Field* within, and the surrounding thereof without, it receiueth the resemblance of an *embossed substance*, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in *Latine*, *Tractus*, vpon

*Derivation.*

which signifieth a *Trace* or *Traile*, because the *Field* is scene both *within* and *without* it; and the *Traile* it selfe is drawn thereupon in a *different colour*. If this were *flored* (saith *Leigh*) then must it be called a *Tressure*, which must con-



taine the fifth part of the Field. And if two of these be in an *Escoccheon*, you must terme them a *double treasure*. *Cassaneus* saith, that the *Orle* is sometimes formed of many peeces, and that they are borne to the number of six. As touching the doubling of this plaine *Orle*, I will not heere giue *Example*, for that I purpose to present to your view a *Threesfold Orle* or *Tract*, which doth include the *twofold*, as in this next *Escoccheon* appeareth.

Orle of three  
peeces.



He beareth Or, an *Orle* of three peeces, *Sable*. That this *Ordinarie* is borne of many *Tracts*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt insuper alij qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Cænomanensis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo*: Some beare the *Orle* tripled and quadrupled, as the late Bishop of *Maine*, who bare a tripled *Orle Sable*, in a field Or. This *Ordinarie* is borne diuersly, according to the seuerall formes of *Lines*, before handled, as may appeare in the *Examples* ensuing.

Orle En-  
grailed.



Hee beareth *Argent*, an *Orle Engrailed* on the inner side, *Gules*. I found this forme of bearing obserued by an vncertain *Author*, whom at first I supposed to haue either vnskilfully taken, or negligently mistaken the *Tricke* thereof; but after I had found in *Vpton*, that in *Blazoning* of an *Orle engrailed*, hee *Blazoned* the same, *An Orle engrailed on both sides*, I tooke more speciall notice of this kinde of bearing, for that such a forme of *Blazon* (proceeding from a man so iudicious in this kinde) seemed couerly to imply a distinction of that from this forme of bearing. And because diuersa iuxta se apposit a magis elucescunt, things differing giue light each to other, I will heere produce the *Coat* it selfe, and the *Blazon* thereof, as I finde it set downe by *Vpton*.



Note.

*Il port (saith he) de Gules vng tracee engralee, de chascun cost d'Or*. And in Latine thus: *Qui habet ista Arma, portat unum tractum ex utraq; parte ingradatum, de Auro in campo rubro*. Hee beareth an *Orle engrailed* on both sides, Or, in a field *Gules*. And no doubt by heedfull obseruation you may finde these *Orles* in like sort borne *Inuecked*, *Similium enim similis est ratio*; for like things haue the like reason and respect. Note, that diuers *Charges*, as well *Artificiall* as *Naturall*, are borne *Orlewaies*, or in *Orle*; as likewise in forme of *Crosse*, *Bend*, *Cheuron*, *Saltire*, &c. the examples whereof I must passe ouer, vntill a fit place be offered to handle *Charges* of those kindes. Concerning the bearing of *Orles*, composed of the sundry sorts of *Furres*, I hold it needlesse to vse examples to expresse them to the view, for that by consideration of the manifold sorts



sorts of seuerall *Ordinaries* before expressed, their *diuers manner* of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

Hitherto haue we considered the making of such *Ordinaries* as are composed of a *threefold Line*: Our order calleth me now to speake of such *Ordinaries* as doe require a *fourfold Line* for the effecting of them.

Ordinaries  
of fourfold  
lines.

Of this sort is the  $\left\{ \begin{array}{l} \text{Crosse,} \\ \text{Saltire.} \end{array} \right.$

The *Crosse* is an *Ordinarie* composed of a *fourfold line*, whereof two are *Crosse*. *Perpendicular*, and the other two are transuerse, for so wee must conceiue of them, though they are not drawne thorowout, but meete by *couples* in *Foure acute Angles* neere about the *Fesse point* of the *Escutcheon*; to looke vpon (if they were *Couped*, as they are sometimes found) like to *four Carpenters Squires*; as the *example* following will demonstrate. This *Ordinarie* is called *Crux*, à *cruciando*, or à *Cruciatu*, because of the vnspeakeable *torture* and *torment*, which they doe suffer, who vndergoe this kinde of death. The *Content* of the *Crosse* is not the same alwaies: for when it is not *Charged*, then it hath onely the *fifth part* of the *Field*; but if it bee *charged*, then must it containe the *third part* thereof. To giue you particular *Examples* of all the different formes of *Bearing* of the *Crosse*, were as needlesse as endlesse, considering the varietie set downe by other *Authors*: I will therefore content my selfe with these ensuing.

Content of  
the Crosse.



The *Field* is *Azure*, a *Crosse*, *Or*: This *Coat-armour* pertaineth to the right worshipfull familie of *Shelton*, in the *countie* of *Norfolke*, whence descended that *Honourable vertuous Ladie*, *Marie Shelton*, who was many yeeres of the *Most Honourable Bedchamber*, of that *Glorious Queene Elizabeth*; and was also wife to the right worshipfull *Sir Iohn Seudamore*, of *Home Lacie* in the *countie* of *Hereford* *Knight*, stander bearer to her *Maiesties Honourable Band of Gentlemen Pensioners*.

Shelton.

This *Ordinarie* is oftentimes *diuersly named*, according to the diuersitie of *Lines* whereof it is composed: for as is the forme of *Lines* whereof it is made, so is the *Denomination* thereof. In the ancientest *Institution* of the *Bearing* of the *Crosse* (without all controuersie) it had this forme; which is taken to be the true shape of the *Patible*, whereupon our blessed Sauour *Christ Iesus* suffered: whose godlie obseruation and vse was in great esteeme in the *Primitiue Church*: though in latter times it hath beene dishonourable intertaind by two opposed kindes of *Fantasticks*; the one, who so superstitiously dote on it, that they adore it like their God: the other, who so vnchristianly detest it, that they slander the most godly and ancient vse therof, in our first initiating vnto *Christ*, as if it were some *Diuellish Idoll*. But the true *Souldiers* of such a *Captaine* need not to be ashamed to beare their *Generals Ensigne*. And this *bearing* was first bestowed on such as had performed, or at least vndertaken some seruice for *Christ* and *Christian Profession*: and therefore being duly conferred, I hold it the most honourable *Charge* to be found in *Heraldrie*. But the forme and bearing heereof (as well as the *Cheurons* formerly spoken



spoken of) hath beene also depraued through the inconsiderate handling of common Painters. A like forme of Bearing to this, is that *Crosse* which we finde Borne in the *Shield* of *S George*; but diuerslie from this, both in *Metall* and *Colour*: which of some *Armorists* of *Vpton* time, (as himselfe noteth in his discourse of *Armes*) receiued in those daies a verie *Strange* and *absurd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield* *Gules*, foure *Quarters* *Argent*: whose reason heerein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, heerein also may we obserue the *Blazon* heereof to bee erroneous, in that they say, *foure Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.

Alphonfus K.  
of Aragon.



He beareth *Argent*, a *Crosse voided Azure*. *Panormitan* writeth of *Alphonfus King of Aragon*, (what time he besieged *Puteoli* a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time he chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedilie from his horse, caused all others that were neere him to alight; and commanded some to digge the *Graue* whilest others couered the naked *corps*: and he himselfe with his owne

hands did make a *Crosse* of *wood*; which he stuck fast at the head of the man so interred; to testifie that all *Christian offices* may besee me the *Greatest Kings*; and that what euer death we die, it is not *materiall*, so we liue to *Christ*. So great is the *Resemblance* often times, of things borne in *Coat-armour*: which yet in there *Existence*, are much differing, that a man well seene in *Heraldrie*, may easilie commit an error in the *Blazoning* of them: as by comparing of this *Coat-armor* with the next will manifestly appeare: wherefore you must vse an aduised deliberation in *Blazoning*, especially of *Armes* of neere *Resemblance*.

Note.

Crosse Fimbriated.

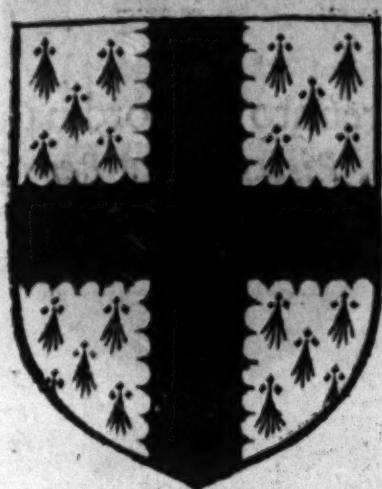


He beareth *Or*, a *Crosse Patee*: *Sable*, *Fimbriated* *Gules*. This is called a *Crosse Patee*: *Quia extremitates eius sunt patula*, because the ends are broad and patent. This approacheth neere to the former in respect of the *double Tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *Charge* of that is a *twofold Crosse*, viz. one *surmounted* of another, and this a *single Crosse* *bordured*, or enuironed with a *hemme* or edge. Moreouer, that this is not a *Crosse* of *Gules*, *surmounted* of another, *Sable*, it is cleere, because the

edge that goeth about this *Crosse* is much narrower then is the space betweene those two *Crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beare *colour vpon colour*, or *metall vpon metall*. This is called a *Crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an *edge*, *welt*, or *hemme* of a *Garment*, and is to be vnderstood to be of the same thicknesse with it, and not to lie either vpon or vnderneath.

He





Hee beareth *Ermyne* a *Crosse ingrailed Gules*, by the name of *Norwood* of *Lekhampton* in the County of *Glocester*. As this *Crosse* is formed of *bunched lines*, so are there others that are composed of *sundry other sorts of lines* before shewed, as experience will informe you, and as you may in part see by the example following.

Crosse En-  
grailed.



Hee beareth *Argent*, a *Crosse wavy, voided, Sable*, by the name of *Duckensfield* in *Deuonshire*. In *Coates* of such *Bearing*, you shall not neede to say in the *blazon* of them, that the *charge* (whatsoever the same bee) is *voided* of the *Field*: because when you say *onely voided* and no more, it is alwaies vnderstood to bee *voided* of the *Field*.

Crosse wavy.



He beareth *Or*, a *Crosse patee fitched*, in the foote *Gules*. This *Coate* was borne by *Galfride de Scudamore* that liued in the time of *King Henry the second*; it is termed *Fitched* of the Latine word *figo*, which signifieth *to fasten* or *make sure*, because by the meanes of the *sharpenesse* added to the foote thereof, it becommeth more apt to be fastned any where. There is an other sort of *Fitching* of *Crosses* that haue the whole *fourth part fige-tine*, as in this next *Escutcheon*.

Crosse Patee  
Fitched.



The *Field* is *Iupiter*, a *Crosse Patee on three parts*, and *Fitched* on the *fourth*, *Sol*. This (saith *Gerard Leigh*) was the *Shield* of blessed *Cadwallader* last *King of Brittaines*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South-Saxons*.

Crosse Patee  
on three  
parts and  
Fitched  
on the  
fourth.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *Bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in *one example* in this *Escutcheon* following.

Hee



Crosse voy-  
ded and  
Couping.

Piercing  
what.



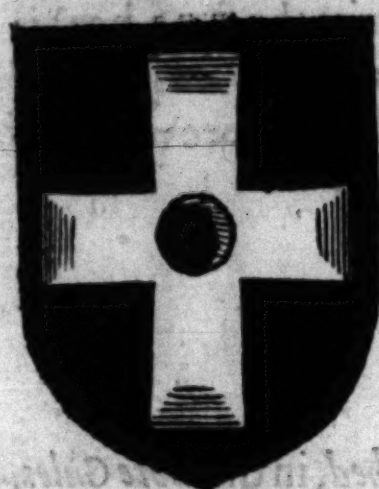
Hee beareth *Argent*, a *Crosse voyded and Couped*, *Sable*, by the name of *Woodnoth*.

There is an other *Accident* whereunto this ordina-  
ry is subiect, that is to say *Piercing*. *Piercing* is a *Pene-  
tration* or *Perforation* of things that are of *solide* sub-  
stance: and it is threefold:

That is to say, { *Round.*  
*Losengwaies.*  
*Quadrate.*

Round Pier-  
cing.

As touching *Round piercing*, you shall haue an example in this next follow-  
ing *Escoccheon*.



He beareth *Sable*, a *Crosse couped, Pierced*, by the  
name of *Grill*. If this *Round* in the midst were of a-  
ny other *colour* then of the *Field*, then should you ac-  
count the same to be a *Charge* to the *Crosse*; wherefore  
good heede must bee taken in *blazoning* of *Coates* of  
this kinde, and chiefly of the *Orbicular forme* in the  
middest of the *Charge*; to the end that you may know  
when to take the same for a *Piercing*, and when for a  
*Charge*.

Crosse Mo-  
lyne Losen-  
ge pierced.



The *Field* is *Azure*, a *Crosse Moline Pierced Losenge-  
waies*. This is the second *forme* of *Piercing* before  
mentioned, and the *Coate* was borne by *Richard de Mo-  
lineux* of *Lancaster*, that liued in the time of *King Ri-  
chard the second*. Concerning this *Crosse Moline*, (*Leigh  
saith*) that if it stood *Saltire waies*, then should you  
call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or  
the *Inke* of a *Mill*: which to me seemeth a very *Para-  
dox*, that *transpositio* (being a thing meerely accidental)  
should giue a new *denomination*, to the thing transpo-

sed, and consequently alter the *essence* thereof. *Quia nouum nomen dat nouum  
esse rei*: where are new names, new things are supposed to be. It were a thing wor-  
thy of admiration, that *Accidents* should haue such power in them; for *A-  
ristotle*, *Physicorum* 1. saith, *Accidentia possunt miraculose, & non alias mutare sub-  
iectum*: *Accidents* change not the subiect but by *Miracle*. *Addition* doubt-  
lesse and *Subtraction*, are of greater force then *Transmutation* or *Location*, yet is  
there no such power in them, as that they can alter the *essence* of any thing,  
*Quia augmentum vel diminutio* (saith *Cassaneus*) *circa accidentia contractum non  
reponunt contractum in diuerso esse, neq; per ea intelligitur ab eo in substantialibus re-  
cessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of  
his being.

Hee





He beareth *Azure*, a *Crosse Moline*, *Quarter-pierced*, <sup>Crosse Mo-  
line.</sup> *Or*. This Coate was borne by *Thomas Molyneux* of *Haughton*, in the County of *Nottingham*, that lived in <sup>Quarter-  
pierced.</sup> the time of *King Henry the fourth*. *Leigh* in blazoning of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps because it resembleth the *Inke* of a *Mill*, which is euermore *Pierced*. This is termed *Quarter-pierced*, quasi *Quadrate pierced*, for that the piercing is square as a *Trencher*.

So much of the *Crosse*, with the *Accidents* thereof: Now of that other *Ordinary* that is framed also of a *four-fold Line*, that is to say, a *Saltire*. A *Saltire* <sup>A Saltire  
what.</sup> is an *Ordinary* consisting of a *four-fold Line*, whereof *two* are drawne from the *Dexter chiefe* towards the *Sinister base corners*, and the *other* from the *Sinister chiefe* towards the *Dexter base points*, and doe meete about the middest by *couples* in *acute Angles*. I know the learned *Geometer* will find many more lines heere then I doe mention: but (as I said of lines in the *Crosse*) this our description agreeth best with *Heralds*, and our purpose.



He beareth *Sable*, a *Saltire Argent*, by the name of *Aston*. In old time (saith *Leigh*) this was made of the <sup>The vse of a  
Saltire.</sup> height of a *man*, and was driven full of *Pinnes*; the *vse* whereof was to *scale* the *walles* therewith, to which end the *Pinnes* serued commodiously. In those daies (saith he) the *walles* of *Townes* were but *low*, as appeareth by the *walles* of *Rome*, which *Remus* easily leaped ouer: and the *walles* of *Winchester*, which were ouerlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was slaine by *Guy Earle of Warwicke*, who was *Champion* for

king *Athelstane*.



Hee beareth *Gules* a *Saltire Varry*. This *Ordinary* is <sup>A Saltire  
Varry.</sup> limited to the *fifth part* of the *Field*, the same not being *charged*; but if it be *charged*, then shall it containe the *third part* thereof. This *charge* also *varieth* his name in *Blazon* according to the diuers formes of *Lines* whereof the same is composed; for that it is no lesse diuersly made in respect of the *lineaments* thereof, then the *Crosse* before handled.



## SECT. II. CHAP. VIII.

Charges di-  
uers bearing.

Auing hitherto shewed at large the seuerall formes of making of such *Charges* as we call *honourable Ordinaries*: *Order* requireth, that I should now shew their diuers manner of *Bearing*, according to our prefixed *Distribution*.

These are borne { *Simple.*  
                                  *Compound.*

Those are said to bee borne *Simple* when onely *Ordinaries* doe appeare in the *Field*.

Comprehending { *One sort.*  
                                  *Diuers sorts.*

Ordinaries  
of one sort  
what.

*Ordinaries* are said to be of *one sort* when onely one kinde of them is borne in the *Field* without mixture of any other.

Whose bearing is { *Single.*  
                                  *Manifold.*

Sing'e bea-  
ring what.

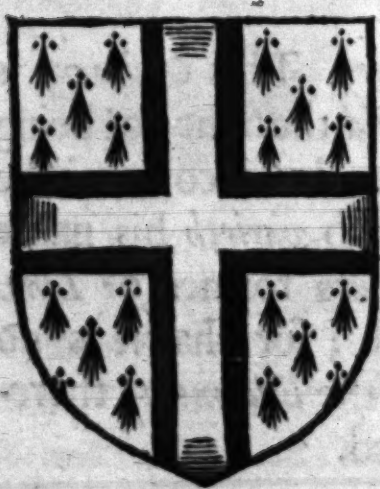
By *single bearing* I vnderstand some one *Ordinary* borne *alone* in the *Esccheon*: such are these precedent examples before handled.

Manifold  
bearing  
what.

By *Manifold bearing* of *Ordinaries*, I meane the *bearing* of diuers *Ordinaries* of the same *kinde*, whether the same bee borne of *themselves* alone, or else *Coniunctly* with some of their *Subdiuisions*.

Which Forme of *Bearing* is *two-fold*, viz. { *One vpon an other.*  
  *One besides another.*

What is meant by the bearing of *Ordinaries* of one kinde, one vpon an other, may be easily conceiued by these foure *Esccheons* next following.



Hee beareth *Ermyne* a *Crosse Gules*, surmounted of another *Argent* by the name of *Malton*. Amongst the *Crosses* formerly exemplified, I haue giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *Field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise; forasmuch as heerein are *two Crosses*, whereof that which lieth next the *Field* is *Gules*, and the other that is placed vpon the same is *Argent*; so as in this it can by no meanes be conceiued to bee of that kinde before handled, for then should the *Ermynes* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *Crosse voided*, as that formerly handled.

Hee





He beareth *Vert*, a *Crosse couped*, *Argent*, charged with another, *Gules*. This example doth more apparently expresse the double *Charge* shewed in the last precedent *Escocheon*, for that the *Crosse* that lieth next the *Field* is made more spacious then the former : and withall it doth informe our vnderstanding, that there is great difference between the bearing of this, and of the *Crosse fimbriated*, heerein, that in the *Crosse fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the

Difference from the *Crosse fimbriated*.

least part of the same. This therefore cannot by any meanes be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger then the thing that is said to be guarded, which were a very absurd affirmation.



Hee beareth *Gules*, a *Saltire*, *Or*, charged with another, *Vert*, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings : for in things hauing a conformitie or resemblance one of another, the same reason holdeth in the one as in the other : where contrariwise, of things hauing no resemblance or likenes, the reason is diuers. This Engine (as *Leigh* noteth) in old time was of the height of a man, & was borne of such as vsed to

*Saltire Charged*.

scale the walles of *Cities* or *Towns* (which then were but low) and it was driuen full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous persons, that willingly will not depart from their substance.

*Saltire what*.

Proceed we now to examples of *Ordinaries* of the same kinde borne one besides another : such are these next following, and their like.

*Ordinaries borne one besides another*.



The *Field* is *Argent*, three *Pallets*, *Gules*. This Coat appertaineth to the ancient *Familie* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines vnde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extracted parts, was called of old *Heralds*, *Restriall*, in respect of their strength and solid substance, which is able to abide the stresse and force of any triall they shall bee put vnto.

*Three Pallets*.





same kinde. As in example.

He beareth *Argent*, three *Pallets Wane*, *Gules*, by the name of *Downes* of *Debnam*, *Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed vpon them, doe challenge the *third part* of the *Field*, are exempted from this kind of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Deriuatiues* or *Subdiuisions* may well be sorted with them in the same *Escocheon*: as a *Pale* betweene two *Endor-ses*, a *Bend* betweene two *Cotiffes*, and such like of the



The *Field* is *Azure*, a *Bend Ingrailed*, *Argent* *Cotiffed*, *Or*. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Deuon*. As these *Cotiffes* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before expressed, as in these examples following may in part be seene: and *Vptons* assertion (before deliuered) touching their diuersitie of shape approued; as by practise the diligent obseruer shall easilie perceiue.



He beareth *Sable*: a *Bend Argent*, betweene two *Cotiffes dauncettie*: *Or*, by the name of *Clopton*. albeit these *Cotiffes* may seeme to be of a diuers kind from the *Bend* wherewith they are sorted: yet is it otherwise, in as much as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. As to *Ordinaries* of other sorts, borne likewise one besides another of the same kind: Behold these next *Ensam-ples*; lest they might thinke that onelie these are so borne.



He beareth *Azure*: three *Barrs waned*, *Argent*, by the name of *Bulbecke*. To the end I may make plaine (by demonstration) the vse of the seuerall formes of *Lines* before expressed. I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. And this is termed *Waned*, in respect it beareth a *Representation* of the *Swelling wanes* or *Billowes* of the *Sea*; which being tossed by contrarie *Flawes* of *wind*, do rise and fall after this manner.

He





He beareth *Or*, three *Barres Dauncette*, *Gules*, by the name of *Delamare*. This example serueth to informe our vnderstanding of the vse of that sort of *Acute angled*, *Ordinaries*; that in *Blazon* wee terme by the name of *Dauncettee*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantitie, wherein these doe exceed those, as being more spaciouly drawn then they.

Now from *Ordinaries* of the same kinde borne one *upon another*, and one *besides another*, with their extracted *Subdiuisions*, proceed we to *Ordinaries* of *diuers kindes*, and their *Diminutives* abstracted from them, cftsoones found likewise borne both *one upon another*, and *one besides another*: Such are these next following, and their like.



He beareth *Gules* on a *Cheuron*, *Argent*, three *Barres*, *Gemelles*, *Sable*, by the name of *Throkorton* of *Gloucester shire*. These are termed in *Blazon* *Barres Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twinnes of a birth, so are those in like sort borne by couples.



He beareth *Sable* a *Pile Argent*, surmounted of a *Cheuron Gules*, by the name of *Dyxton*. This Coat is found in the *Abby Church* of *Cirencester* in the *County* of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the vsuall *Blazoning* of distinct things borne in one *Escutcheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.



He beareth *Sable* on a *Saltire Engrailed*, *Argent*, an *Escutcheon*, *Or*, charged with a *Crosse*, *Gules*, by the name of *Morris*. It may be of some conceiued that there is false *Armorie* in this Coat, in respect of the *Escutcheon*, *Or*, placed vpon the *Saltire Argent*, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vtterly condemned for false *Armorie*: but such kinde of falsitie is enermore meant of *metall* vpon *metall*, or colour vpon colour, placed in one selfe same *Escutcheon*: but heere are seuerall *Shields*, and those pertaining to distinct *Families*, and therefore not to be holden for false *Armorie*. He



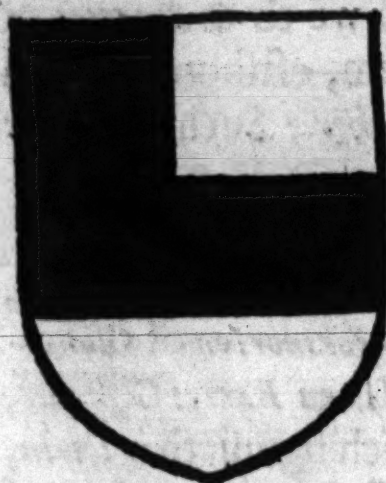
Pale and  
bordure.



He beareth *Argent* on a *Pale*, *Sable*, three *Crosses Patee* of the first, within a *Bordure Engrailed*, as the second, by the name of *Crowch* of *Alswike* in the *County* of *Hartford*. Here I say, as the second, to shunne the breach of the *Rule* touching the prohibited iteration of this word (*Of*) in the blazoning of one *Escutcheon*, and withall to giue a caueat vnto *Blazoners*, to take aduised consideration in describing of *Coat-armours* of like bearing, lest they fall into the Laps of the iteration or doubling of any the prohibited words before

spoken of (to wit) *Of*, *Or*, *And*, *With*.

Fesse and  
canton.



The *Field* is *Argent*, a *Fesse* and *Canton Gules*. This *Coat-armour* pertained to the honourable *Familie* of *Wooduile*, created *Earle Ryuers* in the time of *King Edward the Fourth*, who was also *L. Treasurer* of *England*, from whom many worthy persons of high calling are descended. As touching *Ordinaries* of diuers kinds, borne one vpon another, you must obserue, that if they be both of one *metall*, *colour*, or *Furre*, their parts contingent are not seuered by *purfle*, for that by their formes it may bee easily conceiued what *Ordinaries* they are, notwithstanding the defect of the *purfle*.

Barres and  
canton.



He beareth *Argent*, two *Barres* and a *Canton Gules*, by the name of *Deane* of *Yatton* in the *County* of *Hereford*. As to the omission of *purfle* last before mentioned, the *Rule* there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* born jointly (as in these) with some other *Ordinarie* of the same *metall*, *colour*, or *furre*. Notwithstanding the multiplicitie of *Barrulets* (being abstracted from *Barres*) borne in one *Field* with a *Canton*, might be sufficiently conceiued by the obseruation of this *Escutcheon*; neuerthelesse I will adde one example of the ioint bearing of a *Canton* with *Barrulets*, as in this next *Escutcheon* appeareth.

Barrulets  
and canton.



He beareth *Argent*, three *Barrulets* and a *Canton Gules*, by the name of *Fuller*. Many more examples of *Coat-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armorists*, that as well *Ordinaries* of diuers kindes, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowlie into these curious and nice manners of bearing, which numbers of men doe sleightlie passe ouer, as if they held them vnworthy of more then ordinarie obseruation.

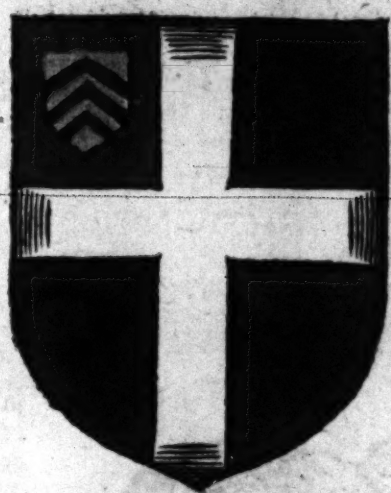
He





He beareth *Sable*, a *Bend* and *Chiefe*, *Or*. This is a *Bend and Chiefe*.  
*Coat* of rare bearing, which I finde cut in stone in the *Abby Church* of *Westminster*, in the North part thereof. The conioining of these two *Ordinaries* doth constitute (on the *left* side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselues thus vnited, doe resemble the forme of the Arithmetical figure of *Seven* turned backwards.

Now for *Ordinaries* of diuers kindes borne *one besides another*, you shall haue these *Examples* ensuing.



Hee beareth *Gules*, a *Crosse Argent*, in the *Dexter Quarter*, an *Escutcheon*, *Or*, charged with three *Cheurons* of the first, by the name of *Saint Owen*; which *Familie* either for affection, or for some *Lands* which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *Dexter Point* of the *Field*; which forme of bearing is of very rare vse.



The *Field* is *Topaz*, a *Saltire* and *Chiefe*, *Ruby*; and is the *Armes* of *Sir Edward Bruce* Knight, Lord of *Kinlossie* in *Scotland*, and Master of the *Rolls* of his Maiesties Court of *Chancerie*. These *Armes* sometime belonged to the old *Bruces* of *Anandale*, and also to the *Earles* of *Carrick*; out of which House this right honorable *Lord* deriueth his descent.



He beareth *Gules*, two *Barres* and a *Chiefe Indented*, *Or*, by the name of *Hare*, and as I take it deriued from the ancient *Armes* of *Harecourt*, whose *Armes* it is if the *Chiefe* were away. In this *Escutcheon* you may obserue in some part, the variable shape of *Chieffes*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

The



Cheueronels  
and Chiefe.

Earle of Pen-  
brooke.



The Field is Azure, three Cheueronels, brased in the Base of the Escutcheon, and a Chiefe, Or. This Coat-armour pertained to the honourable Familie of Fitz-Hugh, sometime ancient Barons of the North parts of this Land; of whom the right honourable the Earle of Penbrooke is heire, and writeth himselfe, amongst his other Titles, Lord Fitz-Hugh, and also quartereth the Coat. These are termed in blazon Cheueronels, in respect they are abstracted from Cheuerons, whereof they haue not alone the shape, but also a borrowed name of diminution, as if you should call them minute, or small Cheuerons.

The end of the third Section.



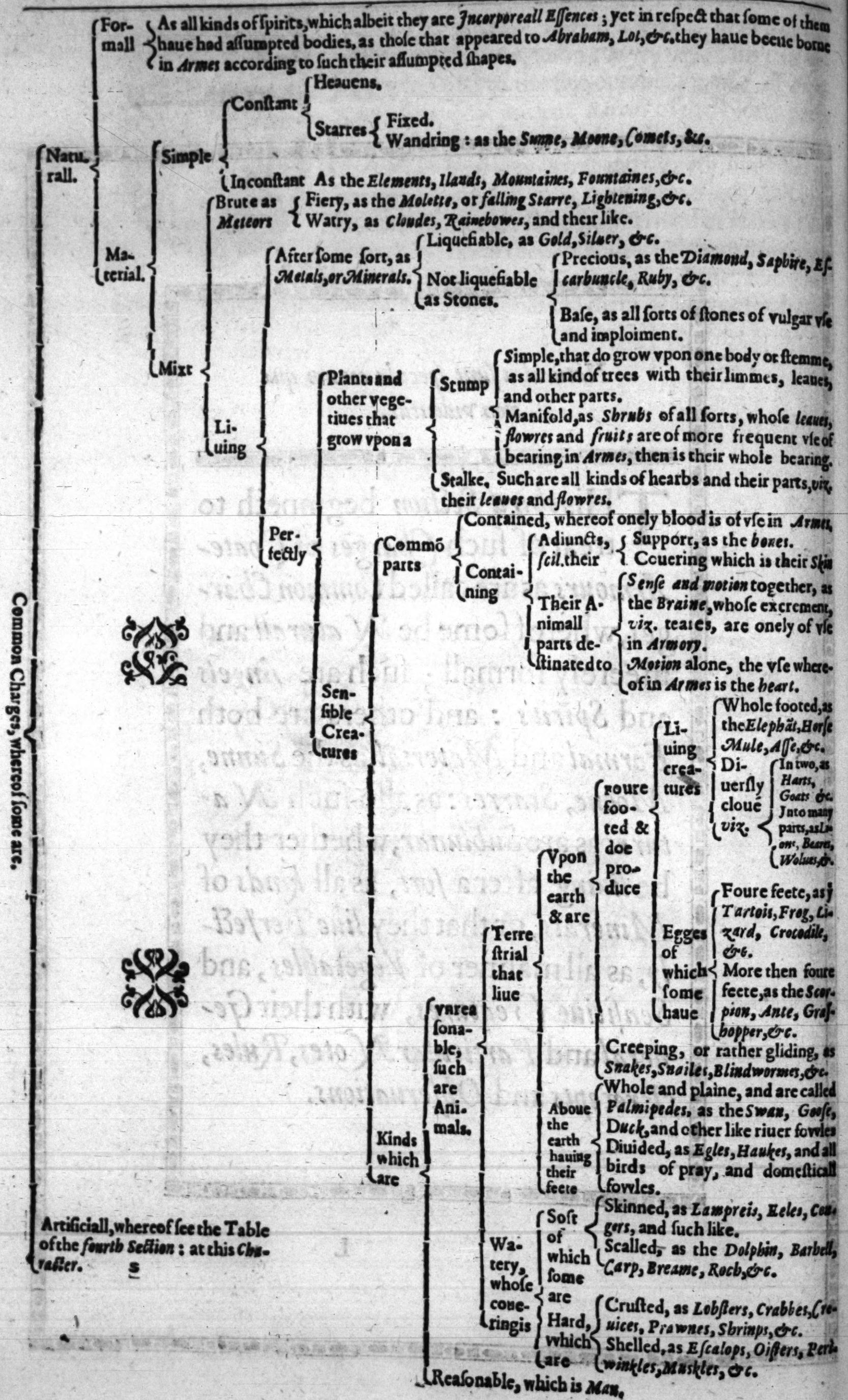


*Naturalia sunt specula eorum que  
non videntur.*

**T**His *third Section* beginneth to treat of such *Charges of Coate-Armours* as are called *Common Charges*, wherof some be *Naturall* and meereley formall; such are *Angels* and *Spirits*: and others are both *Formal* and *Material*, as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *living* after a *sort*, as all *kinds of Minerals*, or that they *live Perfectly*, as all manner of *Vegetables*, and *Sensitiue Creatures*, with their *General* and *Particular Notes, Rules, Precepts* and *Observations*.



## The Table of the third Section.







## SECTION III.

### CHAPTER I.



Auing performed the taske which our proposed Order imposed on vs, touching *Proper Charges*, together with their *making*, and diuers manner of *Bearing*: the same orderlie *Progression* now calleth vs to the handling of *common Charges*, mentioned in the *second member* of the same *distribution*.

By *common Charges* I meane all such *other Charges* hereafter following as are not hitherto handled, Common Charges what.

Whether they be { *Naturall*,  
                                  *Artificiall*.

Things *Naturall* (according to *Philosophers*) are *Essences* by themselves subsisting. *Res naturalis est essentia per se subsistens*. Manifest, and in maner infinite are these things *Naturall*, as *Zanchius* noteth, saying; *Multa sunt, & propè infinita non tam res, quàm rerum species, in Cælis, in Aere, in Terris, in Aquis*: there- Zanch. lib. 1. de operibus, p. 55. fore it is not to be expected, that I should in exemplifying of them, passe thorow all the particulars of them; but onely touch superficially some of their chieft, selected out of that innumerable varietie, whereby I may manifest in what *rankes*, and vnder what *heads*, each peculiar thing must be bestowed, according to their *seuerall kinds*, and so redeeme them from all former confused mixture.

Of things *Naturall*, some are { *Formall*,  
  *Materiall*.

The *Formall Nature* is most simple and pure, and consisteth of the proprietie Formall nature. of its owne forme, without any body at all: of which sort are *Spirits*, which (according to *Scribonius*) are *Essentia formata, rationales & immortales*, *Essences perfectly formed, reasonable, and immortall*: I say, *perfectly formed*, to distinguish them from the *Soules* of men, whose *forming* is not perfect in it selfe, but is for the *informing* and *perfecting* of the *Body* and the whole *Man*.

Amongst such *Formes* are numbred { *Angels*,  
  *Cherubims*.

*Angels* (in the opinion of most men) are *incorporeall Essences* of a *spirituall* Etymologie of the word Angell. *Nature*, void of all *materiall substance*. *Angelus*, in Latine is the same that *Nuntius* is, that is to say, a *Messenger*; and the same is a name of *Office*, and not of *Nature*, as *S. Augustine* noteth vpon *Psalm. 104.* saying, *Quæris nomen huius naturæ? Spiritus est. Quæris officium? Angelus est.* Will you know the nature of it? It is a *Spirit*. Will you know the office of it? It is an *Angell* or *Messenger*. The like may we finde (saith he) in man: *Nomen naturæ Homo, officij Miles: nomen* naturæ



Ministers  
God, mes-  
sengers.

*natura Vir, officij Prator: To be a Man, is a name of nature; to be a Souldier or Prator, is a name of office. Angels are Messengers, by whom God hath manifested his will and power to his Elect in Christ Iesus: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is Euangelium, the good Angelicall Message of life eternall with the Angels in Heauen. And albeit those heauenlie Spirits bee in their selfe nature void of all corporall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the seruice that God had inioined them. Such bodies had the three Angels that appeared to Abraham, Gen. 18. Such bodies also had the two Angels that came vnto Lot, Gen. 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly, to whom they were sent, and the better performe the charge inioined them, insomuch as they did vnfaignedly eat and drinke, as Zanchius noteth; whereby they did the better conceale their proper nature, vntill such time as they should make knowne vnto men what they were indeed. Heeretupon it seemeth the Ancients of forepassed ages haue vsurped the bearing of Angels in Coat-armours, according to those bodily shapes and habits wherein they appeared vnto men, as in example.*

Assumed  
Bodies.

Angell vo-  
lanc.



The Field is *Iupiter*, an *Angell volant* in *Bend*, pointing to the *Heauens* with his *right hand*, and with his *left* to the *Earth*; habited in a *Roabe close girt*, *Sol*: hauing an *Escrolle* issuing from his *mouth*, containing these foure *Letters*, *G.I.E.D.* These *Letters* doe signifie the words vttered by the *multitude* of heauenlie *Souldiers*, that did accompanie the *Angell* which brought vnto the *Shepheards* the most ioyfull tidings of the *birth* of our blessed *Sauour Iesus Christ*, praising God, and saying, *Gloria in excelsis Deo, & in terra pax: Glory to God on high, and in earth peace.* This *Coat* may well besee me any *Ambassadour*, or *bringer of happie newes*, especially such as first plant *Religion* in any *country*; in which respect this our *nation* hath been more glorious both in preserving and propagating the puritie of *Religion*, then any other of the *World*.

Angell stan-  
ding.



The Field is *Mars*, an *Angell standing direct*, with his hands conioined, and eleuated vpon his brest; habited in a *long Roabe close girt*, *Luna*: his *wings displaied*, as prepared to flie, *Sol*. Amongst the *Coat-armours* of such as were assembled at the *Councell of Constance*, *Anno Domini 1413*. I finde this *Coat*, borne by the name of *Brangor de Ceruisia*. Furthermore, amongst the persons there assembled, I finde that the *King of Arabia* bare for his *Coat* an *Archangell*, coupéd at the *brest*, the *wings displaied*, and insigned in the *forehead* with



with a *Crosse*. And that *Gedeon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the *Base* of the *Escutcheon*, with his *hands conioined*, and eleuated on his *breast*, the *wings* displaied for readinesse of flight.



He beareth *Luna* vpon a *Cheueron Saturne*, three *Angels kneeling*, habited in long *Robes* close girt; with their *hands conioined*, and eleuated as aforefaid; and their *wings displaied*, *Sol.* This *Coat* is said to bee borne by *Maelock Krm of Wales*. And indeed this forme of *kneeling* well fitteth the *Angels*, to shew their continuall adoring of their *almighty King*; in whose chamber of *Presence* they daily wait: but that wee should *kneele* to them, that themselues condemne in the *Apo-calyps*: and *S. Paul* expressely forbiddeth *Angell-worship*.

Angell kneeling.

And indeed a madnesse it is, when *Christ* commands vs to pray, *O our Father*, that any should teach vs to pray, *O my Angell*. After *Angels*, *Cherubims* (whose vse in *Armorie* is lesse frequent) are to be handled. Of these I find two examples of seuerall *bearing*; the one out of *Hieron. Bara*, expressing the sole *bearing* of a *Cherub*; another out of *Leigh*, of a *Cherub* borne vpon an *Ordinary*: to which I haue thought fit to adde a *Coat* of name, for a more manifest prooffe of their vse in *Armes*, as also to shew that they are borne as well with *Ordinaries* betweene them, as vpon *Ordinaries*.

Bearing of Cherubims.



Hee beareth *Iupiter*, a *Cherub* hauing three paire of *Cherub wings*, wherof the *uppermost* and *nethermost* are *counter-lie crossed*, and the *middlemost* displaied *Luna*. As to the formes of those *Cherubims* that couered the *Arke*, it is of some holden, that they had the similitude of certaine *birds*, such as neuer any man hath seene; but that *Moses* saw in his most blessed *Vision* such shapes vpon the *Throne* of God. But *Ioseph. Lib. Antiq. Iudaic. 8.* saith, *Hæ Cherubica effigies, quanam specie fuerint, nemo vel conijcere potest vel eloqui*: Of what shape these *Cherubims* were, no mortall man can coniecture or utter.

Sole.



Hee beareth *Luna*, on a *Chiefe Iupiter*, a *Cherub displaied*, *Sol.* The *Cherubims* were pourtraicted with *wings* before the place where the *Israelites* praied, to shew how speedily they went about the *Lords* businesse. *Cherubim* (according to *Zanchius, Lib. 2. de Nominibus Angelorum*) is not the name of any order of *Angels*, or *celestiall Hierarchie*, (as others would haue it) but such as may well agree with all *Angels*; neither doth that name alwaies signifie their nature, or *ordinarie* office, but for a certaine season, euen so long as they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that *Cherub* betokeneth the singuler number, and *Cherubim* the plurall number.

Cherubim vpon an Ordinary.

The





The Field is Sable, a Cheueron betweene three Cherubims, Or. This Coat pertaineth to the right worthie Gentleman Sir Thomas Chaloner Knight, Gouvernour to the most high and mighty Prince Henry, Prince of Wales, Duke of Cornwall and Rothsay, and Earle of Chester. In our diuision we distinguished these from Angels, because by most they are taken for a distinct order about ordinarie Angels, taking that name from the fulnesse or abundance of diuine and mysticall science. Thus haue you Examples of Cherubims Borne, not onlie sole, but also vpon and with Ordinaries.

## SECT. III. CHAP. II.

Of naturall  
and materiall  
things.  
Materiall  
defined.



FROM things naturall that are meere formall, wee come to such as are Naturall and Materiall. Those are said to bee Essences Materiall, that doe consist of a Body subiect to motion and alteration; *Natura materiata est essentia in corpore motui obnoxio subsistens*, A Materiall nature is an Essence subsisting in a body subiect to motion.

These are

{ Simple,  
Mist.

Simple are certaine Orbicular or round bodies, or bodily Essences, originally consisting of an *unmixed matter*.

Of these some are

{ Constant.  
Inconstant.

Constant  
natures.

Those are said to bee Constant natures which in respect of their perfection are of most lasting continuance; such are the *Caelestiall Globes* and the *Starres*.

Spheres.

The heauenly Spheres or Globes, are

{ Immoveable.  
Moveable.

Immoveable

The *Immoveable* is holden to bee that *uttermoſt sphere* that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Calum Empyreum*, the *fire Heauen*: whereof wee shall bee better able to iudge and speake, when God shall bring vs thither; and yet our *Starre-gazers* will take vpon them to talke so confidently & particularly of those incomprehensible bodies, as if they had beene there and suruaid euery corner thereof. This *caelestiall Globe* (according to *Scribonius*) is the *Mansion place* and *Palace* of all the *heauenly Natures*; wherein the *Angels* and other the *Blessed of God*, doe with



with endlesse ioy behold the presence of *Almighty God* face to face. To this place (according to the same Author) were *Enoch*, *Elias* and *Paul*, rapt vp before their deaths.

The *Moueable Sphere* of the *Heauens* is the *Firmament*. The *Firmament* is that continual-mouing *Heauen* which with his swift *Reuolution* swaieth all the *Inferiour Orbes*, and is called in *Latine Firmamentum* (according to *Scribonius*) à *firmitatè*, that is, of the *stability* therof, meaning (as I conceiue) either the *durable* subsisting of it, or else the *unmoueablenesse* of the *two Poles*, *Arctike* and *Antarctike*: otherwise, one selfe thing cannot be said to be *moueable* and *constant*, but in a diuers respect; euen as an *Iron wheele* in a *Clocke*, though still in *motion*, yet both in respect of the *metalline solidity*, and of the *sure fastning* to the *Axell*, it may be said to be *Firme* and *Unremoueable*. If any man beare a *representation* of the *Heauens* in his *Coat-armour*, whether the same haue the likenesse of a *Solide* or *Armill Sphere*, they must be reduced to this head: of this kinde did the famous *Archimede* choose for his *Deuice*, who before his death, commanded that a *Sphere* should be ingrauen on his *Sepulchre*. And such a *bearing* is honourable for any great professor of *Astronomy*, not such *wittlesse wizards* and *fortunetellers* as vsually deceaue the world with their idle predictions, but those noble spirits, whose *Egle-eyes* search out the true natures, *reuolutious*, and properties of those *Supernall Essences*.

Moueable.  
Firmament.

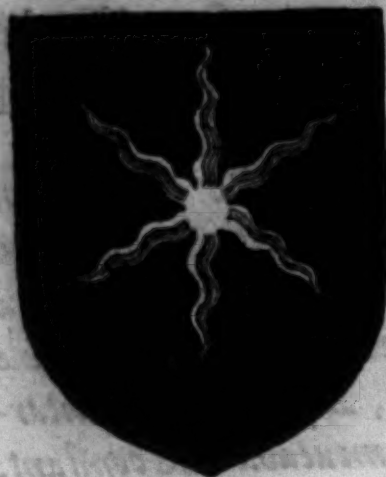
The regardfull consideration of the *Heauens* and the *Ornaments* thereof, together with their *certaine* and *orderly motions*, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earth ly objects (whereon we vsually doat) to the *admiration* of his *unspeakeable power*, and *loue* of his *incomprehensible goodnesse*, who made such a wonderfull *Architecture*; first, to serue for our vse in this life, and afterward, to be our blessed *Palace* and *Mansion* in a better life. For though all creatures demonstrate the wisdom of their wonderfull *workmaster*, yet the *Heauens* especially *declare his glory*, and the *Firmament his handy worke*: which made the godly King *Dauid*, to rise out of his *Bed* in the *night*, to behold the *Heauens*, and thereby to call to minde the puerfity of *Man*, which neuer keepes the course that God prescribeth, whereas those *bodies* though void of sense, yet from their first *creation* neuer faltered in their endlesse iourneies.

A *Starre* (which is next to be considered after the *Heauens*) is a perma-  
nent and constant *Essence*, and the more *condensat* or *compact* part of the *Sphere*, wherein it is *fixed*, for the *illuminating* of *inferiour bodies*: for albeit it be an vsuall *distinction*, that of *Starres* some are *fixed*, and some are *Planetary* Fixed, or *wandering*, yet they are indeede all *fixed* alike, and settled in one *certaine* part of the *Sphere*, but in respect of our *eye*, and in reference of their motions one to an other, they haue a diuers *aspect*, and so haue gotten a diuers name. It is holden that the *fixed Starres* are discerned by their *sparkling* or *twinkling*, by reason that our sight being bound as it were by the forciblenesse of their resplendent raies, our eyes doe become wauering and trembling in beholding them; and for this cause ought all *Starres* to be made with their *raies* or *points waued*, as in example.

Hee



Starre of six  
points.



Note.

He beareth *Sable*, a *Starre Argent*, by the name of *Ingleby*. If this *Starre* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury Field*, the proper colour of the *Heauens*, wherein *Starres* haue their naturall mansion. For a *Starre*, saith *Farnesius*, is a *Mysticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertain; for like as *Starres* are called in *Latine Stella*, a *stando*, because they be euermore fixed in the *Firmament*: so there is nothing more constant or of more perpetuity then *God*, whose sacred will is the *Regular direction of all things* whatsoever; and therefore may it bee said not vnfitly that they signifie *God* and *Religion*, or otherwise some eminent quality shining about the ruder sort of men, as a *Starre*, in the obscurity of the *night*. As to the number of *points* whereof a *Starre* consisteth, we must obserue, they must neuer be fewer then *six*; but when the same is formed of *more*, then must you in *blazening* of them expresse their certaine number: for sometimes you shall finde a *Starre* formed of *sixteene points*, as in this next example shall appeare.

Starre of six-  
teene points.



Piercing  
what.

Rule.

He beareth *Argent*, a *Starre of sixteene points Gules*, by the name of *Delahay*. The excellency of the *Starres* is highly commended, *Eccles. 43. 9.* where speaking of the glorious beauty of their order and constellations, it is said, That it is a *Campe* pitched on *hie*, shining in the *Firmament of Heauen*. The beauty of the *Heauens* are the glorious *Starres* and the Ornament that shineth in the high places of the *Lord*. By the commandement of the *Holy one* they continue in their order, and faile not in their watch. And the particular *Starres* (saith *Dauid*) *God calleth by their names*; as likewise doth patient *Iob* remember the titles of seuerall constellations.

*Starres* are sometimes found *pierced*, and otherwhiles *charged*: for the difference of which two formes of *bearing*, you haue had a *Rule* formerly deliuered. Moreouer, it is a *Rule* infallible, that the *piercing* of *Starres* must bee euermore *round*; for the *piercing square*, and *Losengewaies*, are repugnant to the nature of *Starres*. Heere I will giue you a *generall obseruation*, touching the *Bearing of Ordinaries and Common-charges together*:

That in the mixt bearing of Ordinaries and common Charges together, all common Charges may bee and are borne

In, vpon,  
or with

Chiefe  
Pale  
Bend  
Fesse  
Cheueron  
Barre  
Gyronne  
Crosse  
Saltire  
Orle

Or one common Charge  
in, vpon, or which an-  
other.

This



This *Generall Rule* I haue thought good to set downe in this place, heere being my first entrance into the handling of *common Charges*, and where their *mixt bearing* with *Ordinaries* is first mentioned, to the end that the same may serue as the *Sterne* of a *Ship* to direct your vnderstanding touching such *interposed bearing* of any of the *common Charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of vnprofitable examples, tending to one and the same ende. This *forme of Bearing* shall you find dispersedly, yet not confusedly, exemplified in this *worke*, that will giue approbation to the *generality* of this *note*, which doth not warrant this *forme of bearing* alone in these, but also generally in all other *Coat-armours* of like kinde. Of these seuerall formes of bearing, I haue chosen some particular examples, as in these next *Escutcheons*, and other shall follow in their proper places.

The vse of  
the generall  
rule.



Hee beareth *Sable*, a *Starre of eight points*, *Or*, betwene *two Flaunches*, *Ermyne*, by the name of *Sir Henry Hobart*, his Maiesties *Attorney generall*. *Starres* are numbred amongst the *Host of heauen*; For that it pleaseth God sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them then by huge great *Armies*. As may be seen *Judg. 5*. where it is laid, *They fought from heauen, euen the Starres in their courses fought against Sisera*. And so likewise at other times did they fight for the defence

Starre of 8.  
points.

Starres why  
called Gods  
Army.

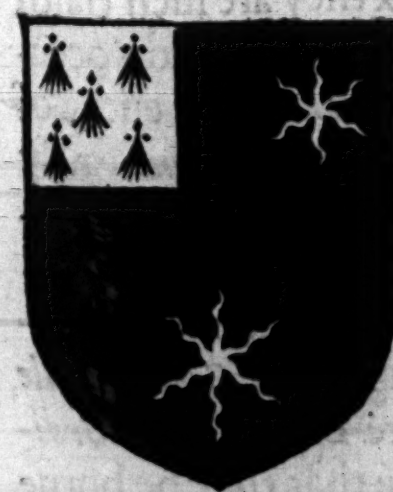
of the godly, as they did for *Iosuah*, when the *Sunne* stood still till he had gotten the *victory*. As touching the *Colour* of *Starres*, I hold it sufficient to name them onely, when they be borne properly and in their *naturall colour*, which is *Or*; but if they be of any other colour, then must the same be named.



He beareth *Ermyne* on a *Chiefe Indented*, *Gules*, three *Stars* by the name of *Escourte*. When you find any *ordinary charged vpon* (the *Field* hauing no other *charge*, as in this example) you must reckon their *charging* to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly *honoured*. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is *charged*, so shall you find the *Bend*, *Cheueron*, *Fesse*, *Saltoice*, *Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as before we obserued and heereafter shall appeare.

Indented  
Chiefe.

Ordinaries  
when, & why  
called Ho-  
nourable.



Hee beareth *Gules*, three *Starres*, a *Canton Ermyne*, by the name of *Leuerton*. Heere I doe name three *Starres*, as if the *Canton* were away, as well to the end that the manner of their *position* may be perfectly vnderstood by such *blazon*, as also to shew that the *Canton* doth not rebate the *Starre* in the *Dexter point*, but onely doth *surmount* the same.

A Canton.

Why blazo-  
ned three  
Starres.



Escocheon  
within an  
Orle.



He beareth Gules an Escocheon Argent, between eight Stars in Orle. This Coat is borne by Sir Iohn Chamberlen of Prestbury in the County of Glouc. Knight. These Stars are said to bee borne in Orle or Orle-waies; but they cannot be properly said to be an Orle of Stars, because they haue no connexion to fasten them together, but are borne seuerally and apart one from another.

Pole Arctike  
& Antartik.

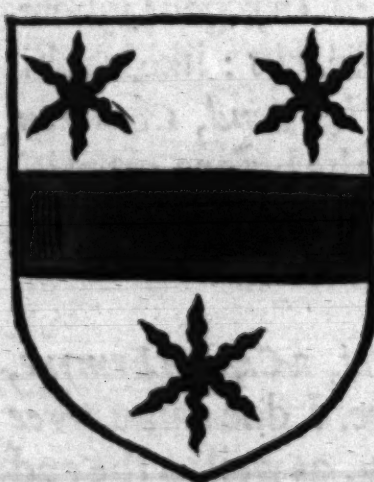


The Field is Diamond, a Fesse between the two Pole-Stars, Arctike and Antarticke, Pearle. Such was the worth of this most generous and renowned Knight Sir Frances Drake sometime of Plimmouth, as that his merits doe require that his Coat-armor should be expressed in that selected manner of Blazoning, that is fitting to noble personages, in respect of his noble courage and high attempts atchieued, whereby hee merited to be reckoned the honour of our Nation and of Naual profession, inasmuch as hee cutting thorow the Magellanike Straits, Anno Dom. 1577. within the compasse of three yeeres he encompassed the whole world; whereof his Ship laid vp in a Dock neere Detford, will long time remaine as a most worthy monument. Of these his trauels a Poet hath thus sung:

*Drake pererrati nouit quem terminus orbis,  
Quemq; semel Mundi uidit uterq; Polus.  
Si taceant homines, facient te Sydera notum,  
Sol nescit comitis non memor esse sui.*

*The worlds suruaied boundes, braue Drake on thee did gaze,  
Both North and Southerne Poles, haue seene thy manly face.  
If thankelesse men conceale, thy praise the Stars will blaze,  
The Sunne his fellow-trauellers worth will duely grace.*

A Fesse be-  
twenee.  
Stars.



Ordinaries  
called most  
worthy par-  
titions.

Hee beareth Argent, a Fesse betweene three Stars, Gules by the name of Euerard. Whensoever there is a separation of common charges borne in Coate-armor, by reason of the Interposition of some of the before mentioned Ordinaries, then are they not termed Ordinaries, but most worthy Partitions; & they are such (saith Leigh) as though the common Charge annexed do occupy more then one point of the Eschocheon, yet euery of them is in as great effect as though it were one onely thing by the reason of Soueraingety of the same Parti-

tion interposed.

Thus I haue giuen you a taste of the Particular and Variable manner of bearing of Ordinaries commixt with common Charges, according to the Generall rule formerly giuen. As for example, that common charges are borne with Ordinaries, you may see in the first and third of these Eschocheons: that they be borne  
upon



upon Ordinaries, it is manifest by the *second Escoccheon*: that they are parted by Ordinaries interposed betweene them, it appeareth by these *last Escoccheons*: that they are borne in forme of Ordinaries, or *Ordinarie-waies*, it is cleere by the *fourth Escoccheon*. Note, that albeit I haue heere set downe but one example of each of these particular *formes of bearing*, yet must you hold that in euerie of these seuerall sorts there are diuers other particular kindes of composition of *Coat-armours*, as shall appeare heereafter at large vnto the diligent obseruer. Furthermore, whereas I haue giuen onely two examples of *Common Charges* borne with Ordinaries, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *Common Charges borne Ordinarie-waies*, or in forme of *Ordinaries*; you must vnderstand by the first sort, all *common Charges* whatsoever borne with a *Pale, Bend, Fesse, Cheueron*, or any other of the *Ordinaries* before named in any sort: by the second, all sorts of *Ordinaries charged upon* with any kinde of *common Charge*: by the third, an *interposition* of whatsoever sort of *Ordinary* betweene *common Charges*: lastly, by the fourth, you must vnderstand all sorts of *common Charges* borne in forme, or after the manner of a *Crosse, Saltire, Pale, Bend, Fesse*, or of any other of the said *Ordinaries*. These haue I heere handled briefly, because I must of necessitie deale more copiously in each particular of them in places better fitting thereunto.

Note.

Note.

## SECT. III. CHAP. III.



Hus farre of such *Starres* which wee called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for as for the other *five Planets*, because their aspect is lesse to the view, therefore they cannot easilie admit a different forme from the *fixed Starres*. The

The aspect of the planets is lesse to the view.

*Sunne* is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sunne*: and therefore as the *Sunne* goeth farther off, or neerer to her, so her light doth increase or diminish. And betweene both these and the *Starres* there is a great conformitie, in respect of their sparkling and resplendent beames, which are in appearance more eident, and in operation more effectuell, or at the least more palpably discerned in these, by reason of their neerenesse vnto vs, then of those that are from vs so farre remote. But heerein they are vnlike, that the beautifull and blazing brightnesse of these is often times subiect to the *passion* of darkning or *Eclipsing*. Of whose glistering, eclipsing, and variety of formes, we haue in *bearing*, these and other like *Examples* following.

The borrowed light of the moone Conformitie of planets with Starres.



He beareth *Azure*, a *Sunne* in his *glory*, by the name of *S. Cleere*. To expresse the *colour* of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the chiefeest *glorie* and highest commendation that may be giuen to the *Sunne* doth consist in this, that he is beautified with the brightnesse of his *proper beames*, which cannot be better expressed then by the *colour Gold*, or *Gold-yellow*. But if it bee borne of any other then this, which is his *naturall colour*, then must

The Sunne in his glory.

The Sunne shineth in his proper light.



Etymologie  
of Sol.

The forcible  
power of the  
Sunne.

Occasion of  
the Sunnes  
Eclipse.

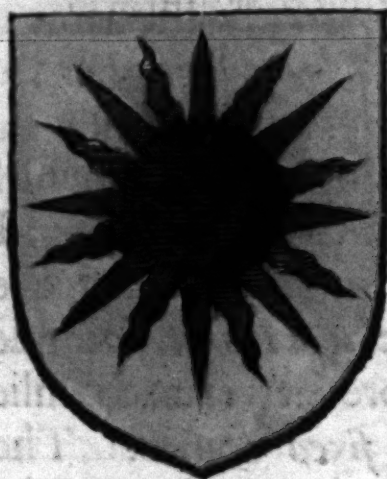
Secundus  
the Philoso-  
pher.

Miraculous  
Eclipse.

Starres shi-  
ning diuersly

Vulgar opi-  
mon.

the same be expressly mentioned, as in the next *Escocheon* shall appeare. The Sun is called in Latine *Sol*, according to some *Authors*, *vel quia solus ex omnibus syderibus est tantus, vel quia quum est exortus, obscuratis alijs solus apparet*: for that only hee is so great, or for that when he is risen, he so darkneth all the rest with his splendor, as that he alone appeareth in Heauen, as a Monarch in his Kingdome. Of the glory and excellencie of the Sunne, it is said, *Eccles. 42. 16. The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord. And againe, Eccles. 43. 2. The Sunne also, a marvellous Instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? Ibid. vers. 3. The Sun burneth the Mountaines three times more then he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eies. Great is the Lord that made it, and by his Commandement he causeth it to runne hastily. And if wee consider how many foggie mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall finde that King David did very aptly compare it to a Giant (for strength) refreshed with wine (for the heat) to run his course, for his swift motion.*



He beareth Or, a Sunne eclipsed, Sable. If this colour were not accidentall in respect of the eclipse of the Sun, the same should not haue beene named. The Sunnes eclipse is occasioned by the Interposition of the Moone, which though it bee farre lesse in quantitie, yet coming betwixt vs and the Body of the Sunne, it doth diuert the Beames thereof, and debarreth vs of the sight of them: euen as the interposition of our hand, or any other small body, before our eies, doth debarre vs from the sight of some great Mountaine. For to thinke that the Sunne doth lose his light by the Eclipse, as doth a Candle being extinct, it proceedeth out of meere rusticke ignorance: as the like errour is in those, who thinke the Sunne loseth his light, or goeth to bed euery Night, whereas it doth only remooue it selfe from our Horizon, to inlighten other Countries situated in other parts of the world. As was well expressed by *Secundus* the Philosopher, who being demanded by *Adrian* the Emperour what the Sunne was, taking his Tables in hand, wrote in this manner: *Solest Caeli oculus, calor circuitus, splendor sine occasu, dici ornatus, horarum distributor*: It is the Eie of Heauen, the Circuit of Heat, a shining without decay, the Daies Ornament, the Houres Distributer. The most miraculous Eclipse of the Sunne that euer was, hapned then when that Sunne of Righteousnesse, the Sonne of God, was on the Crosse, when all the Earth was so benighted at noone day, that a Heathen Athenian cried out, either the world was at an end, or the Maker of it was suffering some great agonie. The Starres and Planets hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuers sort: such are the Moone, and Comets, which we call Blazing Starres. Neither are wee ignorant, that in proper speech, and truth of Philosophie, Comets are not Starres, but Meteors: yet the vulgar opinion, and the receiued name and shape vsed in Heraldrie, may warrant me for thus ranking them amongst the Starres. But as touching the Moone, her light is meereley reflectiue, as the brightnesse of a Looking-



Looking-glasse against the *Sunne*; and in respect that her substance is very vnequall, as in some parts of *thicker* substance, and in some parts *thinner*, therefore she is *unequally* inlightned by the *Sunne-beames*, which maketh the weak *Eie*, and weaker *iudgement*, to fancie a *face* of a *man* in the *Moone*: whence wee haue gotten the fashion of representing the *Moone* with a *face*. But why the *Sunne* should haue the like, I wot not, vnlesse it be that he should not be out-faced by the *Moone* being his *Inferiour*. The most wise and prouident God, before the creation of his other works, did first create the *Light*, to teach man to lay the first foundation of all his *actions* in the *light* of true knowledge, thereby to direct his waies aright, and that his doings bee not reprooued as *Workes of darknesse*: especially sith God would not suffer the *Night* it selfe to be so wrapt in darknesse, but that the *Moone* and *Starres* should somewhat illuminate it. And according to the diuers apparitions of the *Moone*, hath she her diuers denominations in *Heraldrie*; as her *Increment*, in her *Increase*; her *Complement*, when she is at *Full*; her *Decrement*, in her *Waning*; and her *Detri-ment*, in her *Change* and *Eclipse*. And according to these varieties, is she also diuerfly borne in *Coat-armour*, as the *Examples* following will shew.

Moones ine-  
qualitie of  
substance.

Face of a  
man in the  
Moone.

Diuers appa-  
rition of the  
Moone.



He beareth *Gules*, an *Increffant*, *Or*, by the name of *Descus*. This is the state of the *Moone* from her *En-  
trance* into her first *Quarter*, which is most vsually the *seuenth* day after the *Change*, vnto her full. In which time she is more and more illuminated, vntill she hath filled her Circle, and attained the forme expressed in this next *Escacheon*. This word *Increffant* signifieth the *Moones Increment*, or *increasing* estate: and it may fitly represent the *rising fortunes* of some hopefull *Sparke*, illightned and honored by the gracious aspect and beames of his *Soueraigne*, who is the bright *Sunne*, and fountaine of all the *light* of glorious Nobilitie, and may conferre the *rayes* of his grace on whom it best pleaseth him.

Increffant  
whar.



Hee beareth *Azure*, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her full light proper.) Heere you need not to name the colour of the *Moone*, for the reason before deliuered in the first example of the *Sun*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the weaknesse of the light, and also for distinction betwixt the blazoning of it and the *Sunne*: and therefore when we blazon by *Planets*, wee name Gold *Sol*, and Silver *Luna*. Concerning the vse of the *Moone*, it is said, Ec-

Complement  
of the Moone  
what.

Proper co-  
lour of the  
Moone.

Vse of the  
Moone.

cles. 43. 6. The *Moone* also hath he made to appeare according to her season, that it should be a declaration of the *Time*, and a signe for the world. Ibid. 7. The *Feasts* are appointed by the *Moone*, the light thereof diminisheth vnto the end. Ibid. 8. The *Moone* is called after the name thereof, and groweth wonderfully in her changing. The *Moone* is the *Mistresse* by which all moist, mutable, and vnconstant things are ruled; as *Mulier*, *Mare*, *Flamina*, *Fontes*: a *Woman*, and the *Sea*, *Riuers*, and *Fountaines*:

The Moone  
Mistresse of  
Mutabilitie.



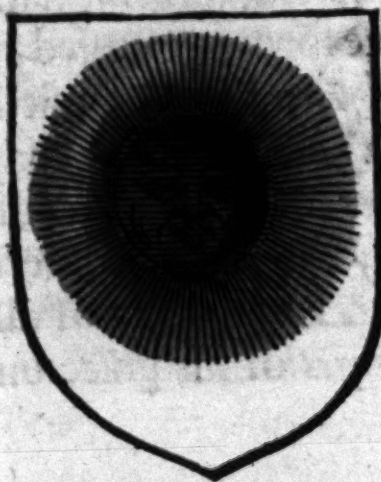
*Fountaines* : the ebbing and flowing of the *Sea* following the motions of the *Moone*.

The Moone  
in her decre-  
ment.



He beareth *Gules*, a *Moone Decressant*, or in her state of *Decrement proper*. This is the state of the *Waning Moone*, when she declineth from her *Full*, and draweth to her last *Quarter*, which is accomplished most commonly the *seuenth* day after she hath attained the *Full*, and receiveth a *diminution* of her light, to the wasting of the one halfe thereof; and from the said *seuenth* day after her *Full*, shee diminisheth continually more and more, vntill shee become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* vnto the instant of her *Change*; and differeth from her *prime state* after the *Change*, only in this, that the first (represented by the first of these *Examples*) is turned to the *right hand* of the *Escoccheon*, and this other to the *left*: in respect of which formes, some haue wondred why *Philosophers* and *Physitians* should say, that the *Moone* is the Ruler of *Women*, sith it is the *Men* for the most part who weare this her badge and *recognisance*; though not on their *shoes*, as the *Patricians* of *Rome* vsed to doe, but in a place more conspicuous. And hitherto I haue proposed examples of her *naturall aspects*: you shall now see her *accidentall forme*, as in example.

The Moone  
in her detri-  
ment.



Passiue  
formes of  
the Moone.

He beareth *Argent*, a *Moone* in her *Detriment* or *Eclips*, *Sable*: the *Moone* is *Eclipsed*, onelie at such time as shee is at her full state; and *Diametricallie* opposite vnto the *Sun*; when by *Interposition* of the *Earth* betweene them, she seemeth to our sight for the time to be depriued of her *light*, through the shadow of the grosse body of the earth. This is a *passiue forme* of the *Moone*; and such her *Passions* are called in *Latine*, *Labores Luna*, the *throwes or pangs* of the *Moone*. in former time the old *Germans* thought the *Moone* was in a

*Traunce*, and vsed to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable state* of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Dianæ,  
Esse potest vsquam, semper hodierna sequente:  
Dame Cynthia imitates the Dames of our Nation;  
Euery day she attires herselfe in a new fashion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* sent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vnstable.

Sometimes you shall finde all these seuerall kindes of *Lights* before exprefsed, borne together in one *Escoccheon*, as in example.

He





He beareth *Azure* the *Sunne*, the *Full Moone*, and the *seuen Starres*, *Or*, the two first in *Chiefe*, and the last of *orbicular forme* in *Base*. It is said that this *Coat-armor* pertained to *Iohannes de Fontibus*, sixth *Bishop* of *Ely*; who had that (after a sort) in his *Escocheon* which *Joseph* had in his *dreame*, *Gen. 37.9.* where the *Sun*, *Moone* and *eleuen Stars* did doe him reuerence; signifying, his *Father*, *Mother*, and *eleuen Brethren*. For as in *Scripture*, so in *Heathenish* deuotions also, the *Sunne* and *Moone*, were accounted the *Male* and *Female*, and

Sunne,  
Moone and  
seuen Stars.

sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which lookes towards the *Sun*, so should the *wife* study to be fairest in her *Husbands* eie. And many *wiues* in their *Husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sun* is farthest from them. Howsoeuer this *Mariage* betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Maries* daies and of her *Mariage*, relateth, how when the *Sunne* went first a *woing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a *Petition* to *Iupiter* to hinder the *Nuptials*; alleading, that there then being but one *Sunne*, yet he scorched and burned all, but if hee should marry, and get other *Sunnes*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staied the match for that time, or at least, was so propitious, that no issue came of the coniunction of those *furie Flames*. The seuerall states of the *Moone* increasing and decreasing before handled, are now very rare in *bearings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them wee haue another new coined forme, hauing neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may bee scene in this next *Escocheon*.

Holinsheds  
Chron. in Q.  
Mary.



Hee beareth *Argent*, three *Cressants*, *Gules*, by the name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the increasing or decreasing *Moone*, but onely of this depraued shape, which corrupt custome hath rashly hatched, as a forme much differing from those before exemplified, if not meere repugnant to *Nature*.

Comets.

The other sort of *Starres*, that doe shine after a diuers sort, are those that we call *Comets* or *Blazing Stars*, whose Forme is commonly as in this next *Escocheon* is represented.

Hee



Comets.



He beareth *Azure* a *Blazing Starre*, or *Comet* streaming in *Bend*, proper. The *Comet* is not of an *orbicular* shape, as other the *Cælestiall* natures are; but doth protract his *light* in length like to a *Beard*, or rather dilate it in the midst like a *hairy bush*, and growing thence *Taper-wise* after the manner of a *Foxe taile*: and it doth contract his substance or matter, from a *slimy exhalation*, and hath not his being from the *Creation*, neither is it numbred amongst the things *natural* mentioned in the *History* of *Genesis*, but are, *Aliquid præter naturam*; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to *prognosticate* dreadfull and horrible *Euent*s of things to come: whereupon *Lucan* saith,

*Ignota obscura viderunt sydera noctes,  
Ardentemq; polum flammis, cælog; volantes  
Obliquas per inane faces crinemq; timendi  
Sideris, & terris, minitantem Regna Cometam.*

*In sable Nights new Starres of uncouth sight,  
And fearefull flames all or'e the Heavens appeare,  
With fry Drakes, and Blazing-bearded-light,  
Which fright the world, and Kingdomes threat with feare.*

## SECT. III. CHAP. IV.

Inconstant  
natures.Inconstant  
natures  
what.

O much of the first *Member* of the *distribution* before deliuered, viz. of *Constant Essences*, which are onely those *Cælestiall creatures*, which being void of this corrupt mixture which is found in all creatures *Sublunar*, haue a priuiledge by diuine appointment from the *mutability*, whereto all things vnder the *Moone* are subiect. Now come we to that *other member* thereof, namely, such as are *Inconstant natures*, so far forth as there is vse of them in *Armes*. *Inconstant Natures* are bodily *Essences* of small continuance by reason of their ignoble or base substance, such are the *four Elements*, viz. *Fire*, *Aire*, *Water*, and *Earth*.

*Fier, Winters treasure: Water, Sommers pleasure.  
But the Earth and Aire, None can euer spare.*

Elements  
what.

*Elements* are simple *Essences* of small stability, and the wombe of all *mixt things* (as *Scribo*. noteth) and according to some *Authors* called *Elementa ab alendo*, of nourishing: but Saint *Hierom* calleth *Elementa, quasi Eleuamenta*, for their proportionable mixture in the composition of the *bodies sublunar*, whereby they are made fit for *motion*: of these *Elements* these examples next following haue a representation.

Hee





He beareth seven Firebrands *Flammant*, and *Scintillant*, Profitable use of Fire.  
*Proper*. Some writers doe affirme that none of the *Mechanicall Trades* were found out by men before they had *Fire*; which being at the last obtained, and the use thereof knowne, from thenceforth were produced all manner of *Artes* behoouefull for mans use, and through assistance of *Fire*, they did daily put in practise some new inuention and experimentall prooffe, whereby they attained their perfection of skill. Yet if we weigh

the manifold mischieues that sometime come by *Fire*, wee might doubt, whether the good or the hurt thereby insuing be greater. For both fire and water are good seruants, but vnruely masters.



Hee beareth *Argent* a *Cheueron Sable*, betweene three flames of *Fire*, *Proper*. This Coate standeth in the Church of *Barkley* in the County of *Glocester* in a window on the *South* side of the same.

The *Cheueron* being (as we before haue said) a memoriall and token of *building*, it may seeme the *Heralds* were not well-aduised to put *Flames* of *Fire* so neere it: but it is no inforced coniecture, to suppose that this *Coate-armour* was first giuen to him who had restored some publike edifice, which *Fire*

had consumed. This next ensuing hath also a resemblance with it.



He beareth *Argent*, a *Cheueron voided Azure*, between three flames of *Fire*, *Proper*, by the name of *Welles*. Many *Coate-armours* seeme to allude to the bearers names, but surely this is not so, this hot *Element* hauing little affinity with that watry mansion. *Fire* betokeneth *zeale*, Fire what it signifyeth. and euery *Sacrifice* was offered with *Fire*, to shew with what zeale we should burne, that come to offer praier, or praise and thanks to the Lord: the *Holy Ghost* also descended vpon the Apostles in *Fire*, to shew the feruency of them vpon whom it rested. But as heere this painted *Fire* yeelds little

heat, so doth an *Hypocrits* coloured zeale; and many now adaies might beare such painted *Fire* vpon an *Escocheon* of *Pretence*, for their *Deuice*. Hypocritical zeale.

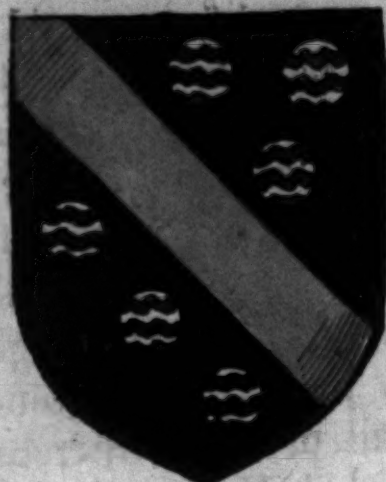


He beareth *Argent*, two *Billets Raguled*, and *Trunked*, placed *Saltirewaies*, the *Sinister* surmounted of the *Dexter*, *Azure*, inflamed on their tops, *Proper*. This is a *Dutch Coate*, and is borne by the name of *Shurstab*. Force of Counsell. Not vnfitly is the force of *counsell* shadowed vnder the *Fire* of *Prometheus*, because that as *Fire*, so *counsell* doth giue light to the darkest obscurity of things.

N

He



A Bend be-  
tweene six  
Fountaines.

He beareth *Diamond, a Bend, Topaz*, between six *Fountaines Proper*, borne by the *L. Sturton*. These six *Fountaines* are borne in signification of six *Springs*, whereof the *Riuer of Sture* in *Wiltshire* hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spaciosa Maria, Vada Speciosa, Fluij lati, Fontes grati*: The spacious Seas, the beauteous Shallowes, Riuers spreading, Fountaines pleasing. The *Sea* is the *Riches* of a *Kingdome*, and a faire *Riuer* is the *Riches* of a *Citie*: and therefore their *Wauers* are held good bearing for one that hath done seruice vpon either.

A Rocke  
what.

He beareth *Or*, a *Rock Sable*, by the name of *Securades*. A *Rocke* signifieth *safety, refuge, or protection*, as *Psal. 31. Thou art my Rocke and my fortresse*, &c. For he that resteth vnder the defence of the *Almighty* is like a *Castle of strength* situated vpon an inaccessible *Rocke*, whereto none can approach to doe hurt. I haue set this as a *paterne* of the *earth*, as being one principall parcell thereof, and withall to represent the stability of the *earth*, which *God* hath so fixed that it cannot be removed.

A Mountaine  
enflamed.

The *Field* is *Or*, a *Mountaine Azure*, inflamed proper. This *Coat* pertaineth to the *Familie* of *Mackloide*, Lord of the *Isles* of *Skey* and *Lewes* in *Scotland*. Heere you see are two *elements* borne together, the *earthy* and *firie*. *Aetna* is like this, or else this like *Aetna*, it being a *Hill* in *Sicilie*, which vncessantly casteth forth flames of fire, whereto the *enuious* man may be fitly compared, who still disgorgeth his furious *malice* against others, but it inwardly eateth out his owne *brimstone-like* bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *snow* all the yeere long, and on the other it euer burneth, like those who can breath hot and cold out of one mouth.

Fifteene  
Ilands.

The *Field* is *Argent*, *fifteene Islands*, diuersly coloured. This *Coat-armor* pertaineth to the king of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthy* bearing, I haue produced the bearing of a *Mountaine*, (a heauie bearing, but much in vse among the *Germanes*:) *Hillokes* and *Turfes* might I adde, which may sooner be conceiued by the vnderstanding, then delineated by my *Pencill*. Touching the *Element* of the *Aire*, I haue represented no shape, for to doe that were as wise an attempt, as to waigh the *Winde* in a *ballance*: yet some haue expressed the boisterous motions thereof by a *mans face*, with swollen and puffed *Cheekes*



*Cheekes*, whence issueth as much *winde* as out of the *Witches bottles* of *Norway*, Witches of Norway. who will sell any *winde* that a *Merchant* will aske for : if they sold *wines* out of *bottles*, I should sooner beleue them, and I thinke the *Buiers* should bee lesse cosoned.

## SECT. III. CHAP. V.



**H**AVING shewed by particlar examples the bearing of *simple Essences*, or (at the least) of such things as haue a mutuall participation of *qualities* with them ; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures* of *Mixt kinds*.

Natures of mixt kind.

Such are  $\left\{ \begin{array}{l} \text{Brute, or without life.} \\ \text{Living.} \end{array} \right.$

By *Brute natures* I vnderstand all *Essences* whatsoever of *mixt kinde* that are *Meteors* vnmeccrely void of life. Such are *Meteors*, which are *vnperfect kinds* of mixture, perfect. which by their strange apparitions doe moue their *beholders* to an admiration, and these are called *Corpora sublimia*, because they are ingendred aloft in the *Airie Region*. The matter whereof these *Meteors* are ingendred, is a certaine *Corpora sublimia* attracted *fume* drawne vp on hie by the operation of the *Sunne* and other *Starres*.

This fume or smoke is  $\left\{ \begin{array}{l} \text{Vapour.} \\ \text{Exhalation.} \end{array} \right.$

*Vapour*, is a *moist kinde* of *fume* extracted chiefly out of the *water*, and *Vapour* what therefore is easily dissolued againe thereinto, and hence are *watery Meteors*. *Exhalation*, is a *drier kinde* of *fume*, attracted vp from the *earth*, and is apt to be inflamed, and they are *firie Meteors*. There are also other *Meteors* formed of a mixture of both these *fumes*.

*Firie Meteors* are formes consisting of hote *Exhalations* attracted into the *Airy Region*, hauing a hote quality, which at length breaketh into a *Fire*. Firie meteors what.

And those are  $\left\{ \begin{array}{l} \text{Simple.} \\ \text{Mixt.} \end{array} \right.$

*Simple firie Meteors* are of diuers sorts and different formes, whereof there is *Meteors of diuers sorts.* little vse in *Coate-armour*; except of the *falling Star*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed aboue in the *Aire*, and stricken backe with a *Cloude*, whereby it is forced to runne downewards in such sort, that to the ignorant a *Starre* seemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from aboue, and dispersed into *diuers points*, which of many is taken to be the substance of the *falling Starre* or *Mullet*. Note that such *Mullets* borne in *Coate-armour*, are most visuall of *fiue* *Diuers bearing of Mullets.* *points*; but sometimes you shall finde them borne of *six points*, as in this next *Escochen*.



Mullet of  
six Points,

He beareth *Ermine*, a *Mullet of six Points*, pierced *Gules*, by the name of *Hassenhull*. These kinds of *Meteors* haue an apparance of *Starres*, but in existence they are nothing lesse ; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they bee of nature flexible, and nothing permanent. Concerning the bearing of *Mullets of five points*, behold these examples.

Of 5. Points.



Hee beareth *Azure*, six *Mullets* ; three, two, and one, Or, by the name of *Welfsh*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the *vsuall forme* of *Bearing* : but if they doe consist of more then *five points*, then must you specially obserue their *number*, as in the former *Escocheon*.

Noble signi-  
fication of a  
Mullet.

He beareth *Gules*, on a *Chiefe Argent*, two *Mullets Sable*. This *Coat* pertaineth to the right worthie and learned Knight *Sir Francis Bacon*, his *Maiesties Solicitor*. Though the *falling Starre* it selfe is but the *Embleme* of the *inconstancie* of *high fortunes*, and vnsecure footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heauen of their high hopes ; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality bestowed from aboue, whereby men doe shine in *Vertue*, *Learning*, and *Works of Pietie*, like bright *Starres* on the *Earth*. And these are *Stella dimissa à Cælo*, *Starres let downe from Heauen* by *God* ; not *Stella deiecta*, throwne downe, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from *God* and their *Religion* ; nor yet *cadentes Stella*, *falling Starres*, such as the stroke of *Iustice* and their owne demerit casts downe from the height of their honours.

Rule prescri-  
bed by Leigh.

He beareth *Gules* on a *Crosse Argent*, five *Mullets pierced, Sable*, by the name of *Randall* of *Ailesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets* ; that if the same doe consist of *euén points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*. But



The coat of arms of the House of Borsari is depicted as a shield with a black and white striped pattern. The shield is divided into three horizontal sections. The top and bottom sections are black, each containing three white stars. The middle section is white, containing three black stars. The shield is bordered by a black and white striped pattern.

So much of *simple fire Meteors*, so farre forth as there is vse of them in *Coat-armour* : Now of such *Meteors* as are of *mixt kinde*, according to the *distribution* before deliuered in the next precedent. These are *fire Meteors*, bredde of an *Exhalation* somewhat more *grosse* and *impure* then those before specified, by reason of a more thicke and slimy *vapour* whereof they bee ingendred.

Meteors  
mixt.  
Fire Meteors  
what.

Meteors of this kind are { Thunder,  
Lightning.

*Thunder* is an inflamed *Exhalation*, which by his powerfull force breake<sup>th</sup> thorow the *Clouds* violentlie, with great noise and terroure. The forcible power thereof is rather apprehended by the *care*, then subiect to the *sight*: neuerthelesse, the ancient times haue deuised a certaine imaginarie forme wherby they would expresse the forcible power therof, as also of the *lightning*.

*Lightning* is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*; which though it is in time after the *Thunder*, yet it is first presented to our senses, by reason that our sight is farre more subtile and apprehensive then is our hearing. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fiction conioined them both vnder one forme, after this manner.



The *Field* is *Azure*, *Jupiters Thunderbolt* in *Pale*, Or, *Thunderbolt*  
*Inflamed* at both ends *proper*, shafted *Saltire-wise*, and  
 winged *Fesse-waies*, *Argent*. *Cassaneus* describing the  
*Ensignes* of sundry *Nations*, noteth this for the *Ensigna*  
 of the *Scythians*: and in the *Glory of Generositie* it is said,  
 that *Tomyris Queene of Scythia* did beare the same in  
 this manner. The *Bearing* of *Lightning* betokeneth  
 the effecting of some waightie businesse with much  
 celeritie and forceablenesse; because in all ages this  
 hath beene reputed the most *quicke, forcible, and terri-*

ble dart, wherewith the Almighty striketh where himselfe pleaseth : which the *Heathen* religiously acknowledged, though hee thereupon inferres an irreligious conclusion, saying :



*Si quoties peccent homines, sua fulmina mittat  
Iupiter, exiguo tempore inermis erit:*

*If God should Thunder-strike still when he sinne doth see,  
His shafts would soone be spent, and arme vnarm'd would be.  
His inference had beene truer thus:*

*If God should Thunder-strike still when he sinne doth see,  
All men would soone be spent, yet God still arm'd should be.*

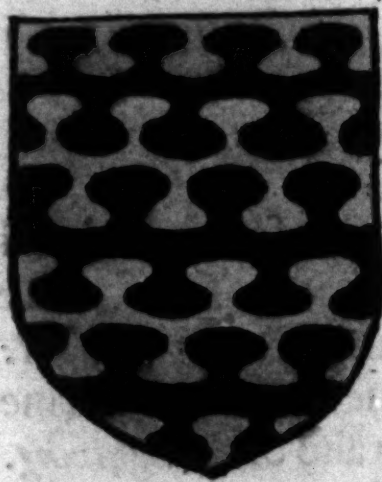
Meteors wa-  
terie.

Hitherto of *Fierie Meteors*, now of such as be *waterie*. *Waterie Meteors* are certain cold and moist vapours, copiously attracted by the powerfull operation of the *Heauenlie bodies* into the *Aire*, and there *Transmutated* into their seuerall formes. Of these there are diuers sorts, whereof *Clouds* are most vsuallie borne in *Coat-armour*. A *Cloud* is a *Grosse vapour*, attracted into the *middle Region* of the *Aire*, and there thickned, by reason of the *coldnesse* of the place hauing in it store of matter apt to ingender *water*. No pencill can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kind of alteration, whereby it differeth from that it was late before: neuerthelesse, former times haue coined, (of these also) a *conceited forme*, as in these next *Escocheons* may be seene.

A Cloud  
what.

Coined  
forme of  
Clouds.

Barrie Ne-  
bule.



Signification  
of Clouds.

This *Coat-armour*, is *Barrie Nebule*, of eight peeces, *Topaz* and *Diamond*, and pertaineth to the *Honorable Familie* of *Charles* late Earle of *Deuon*, and Lord *Montioy*, Lieutenant gouernour of *Ireland*, Great Master of the *Artillerie* of *England*, Captaine of *Portsmouth*, Knight of the most noble Order of the *Garter*, and of his *Maiesties* most *Honorable priuie Counsell*. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some *Excellencie* in their Bearer.

In the *Clouds* hath the *Raine-Bow* his temporarie residence, and therefore next let vs cast our eies on it.

Rainebow  
what.



Difficult re-  
presenting  
of the Raine-  
bow.

A *Raine-Bow* is a diuers coloured *Arch* or *Bow*, formed in a *hollow, thinne*, and *unequall Cloud*, by the reflexion of the *Beames* of the *opposite Sunne*. The cause of the rare vse of the *Raine-Bow* in *Coat-armour*, perhaps may bee for that the *colours* thereof cannot bee aptly counterfeited, as witnesseth *Aristotle*, *Meteor. Lib. 3.* saying, *Soli colores Iridis non possunt fieri à Pictoribus*: whereby it seemeth of all other the hardest thing to imitate. The naturall colours of the *Rainebow* (according to *Scribonius*) are *Redde*, *Greene*, *Blew*, and

*Yellow*. The *Field* hereof is *Argent* Issuant out of two *Petit Clouds* in *Fesse*, *Azure*, a *Rainebow* proper. The *Rainebow* is a token of *Gods Couenant* made with *Noah*, and in him with all people; as appeareth, *Gen. 9. 13.* *I haue set my Bow in the Clouds, and it shall be for a signe of the Couenant betweene mee and the Earth, &c.*

The Raine-  
bow a token  
of Gods  
Couenant.

As touching the *Beautie* of the *Rainebow*, it is said, *Eccles. 43. 11.* *Looke upon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof;*



thereof; it compasseth the Heauen about with a circle, and the hand of the most High hath bended it: *Ibid.* 12. And indeed worthily is hee to bee so prailed, who when he could haue made a *Bow* to destroy vs, rather chose to make this *Bow* to assure vs hee would not destroy vs. A noble president, to teach *Nobles* to vse their strength and their weapons rather to preserue and helpe, then to overthrow or hurt those who are vnder their power. *Farnesius* saith, that the *Rainbow* appearing in the *South*, betokeneth *Raine*; in the *West*, it foresheweth *Thunder*; and in the *East*, prognosticates faire Weather. *Farnesius.*

## SECT. III. CHAP. VI.



Itherto haue wee prosecuted our intendment, touching Things li-  
things of mixt nature, which are *brute* or *linelesse*: now pro- uing what.  
ceed we to the consideration of things of *Mixt Nature* ha- Soule taken  
uing life. *Mixt Natures* that are *living*, are *corporall Essences*, in the largest  
endued with a *vegetable Soule*: for heere we vse this word signification.  
*Soule*, as also the word *Life*, in his largest signification. A  
*vegetable Soule* is a facultie or power that giueth life vnto bodies.

Whereby they doe liue

After a sort,

Perfectly.

Such as doe liue *after a sort*, or *lesse perfectly*, are all sorts of *Metals*; which because they are supposed to grow and increase in the *Earth*, we will (for our present vse) ascribe *life* vnto them. *Metals* are *bodies imperfectly living*, and are decocted in the veins of the *Earth*. *Metals what.*

Of these some are naturally

Liquefiable.

Not Liquefiable, or, lesse Liquefiable.

The *Liquefiable* are *Gold*, *Siluer*, *Copper*, *Tinne*, *Lead*, and other of like kind. *Liquefiable.*

The *not* or *hardly Liquefiable* are

Hard.

Brittle.

Not Liquefi-  
able.

Those that are altogether *Hard*, are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oilie kinde* of *Earth* firmly compacted together. *Stones.*

Of *Stones*, some are

Precious;

Base.

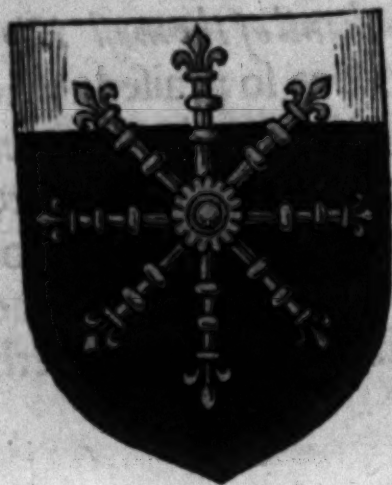
*Stones precious* are of that sort that we call in Latine *Gemma*; which are of *Precious Stones.*  
estimation either for that they are rarely to be gotten, or for some *vertue* fan-  
cied to be in them, or for that they are such as wherewith mans *Eie* is wonder-  
fully delighted, by reason of their purenesse and beautifull transparant sub-  
stance: of which kinde are the *Diamond*, *Topaz*, *Escarbuncle*, *Emerald*, *Ruby*,  
and such like. Of which sorts, *Twelue* of chiefeest note were appointed by God  
himselfe to be vsed in the principall ornament of the *High Priest* when he ap-  
peared before the *Lord*, presenting therein the Names of the *Twelue Tribes* of  
*Israel*, to shew how *precious* in his sight is the *People* and *Nation* which serueth  
him, as himselfe prescribeth. But of all these seuerall kindes, the *Escarbuncle* is  
of most vse in *Armes*, and is borne as in these next *Escutcheons* appeareth. *Escarbuncle of most vse in Armes.*

The



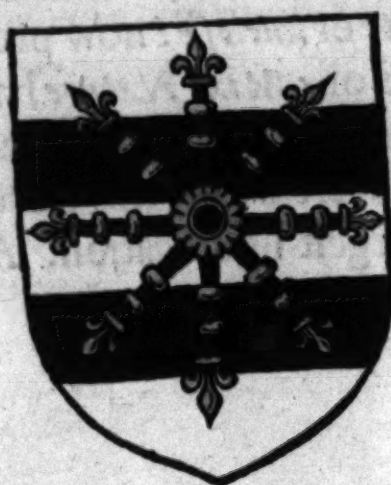
Escarbuncle  
of 8 stones.

Geffrey Plan-  
tagenet.



The *Field* is *Ruby*, a *Chiefe pearle*, ouer all an *Escarbuncle* of eight *staues*, *Nowed* and *Floured*, *Topaz*. This *Coate-armour* pertained anciently to the *Earles* of *Anjou*, from whom came *Geffrey Plantagenet* Earle of *Anjou*, that married *Maud* the *Empresse*, daughter to *Henry* the first *King* of *England*. This *Stone* is called in *Latine* *Carbunculus*, which signifieth a little *Cole*, because it sparkleth like fire, & casteth forth as it were *firieraies*. There is another kind of *fry Carbuncle* which *Chirurgions* can best handle; but one of those of the *Lapidaries*, is more to be desired then ten of the other.

Blount.



Passiue ca-  
pacity of  
Minerals.

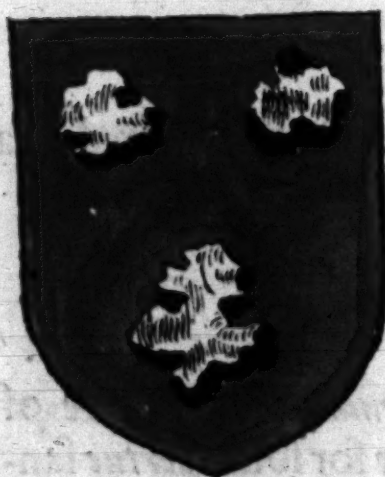
He beareth *Argent*, two *barres Azure*, ouer all an *Escarbuncle*, of eight *raies*, *Gules*, *Nowed* and *Floured*, *Or*. This *Coate* is cut in stone vpon the *Church-porch* dore of *Magnotsfield* in the *County* of *Glocester*, and is borne by the name of *Blount*. As there is in all kinds of *Minerals*, a *vegetable life*; euen so and much more (saith *Zanchius*) is it iudged that *Stones* haue this *life*, yea, and that they haue a *passiue* capacity of *Sickenesse*, of *Age*, and also of *Death*. Whether this be so or not, sure it is a prety deuice to aduance their

estimation, with those who already too much dote on them; inso much, as it was said of the *Romane Empresses*, that some of them did weare whole *Kingdomes* at their *Eares*, so now many a one hang whole *Manours* on their sleeves.

So much of *Precious Stones*: now of those which are *Base*; such we esteeme all those to be, which both for their ordinary and base imploiments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Flint stone.

Digionius  
Earle of  
Flanders.



Censure of a  
Physiognomer.

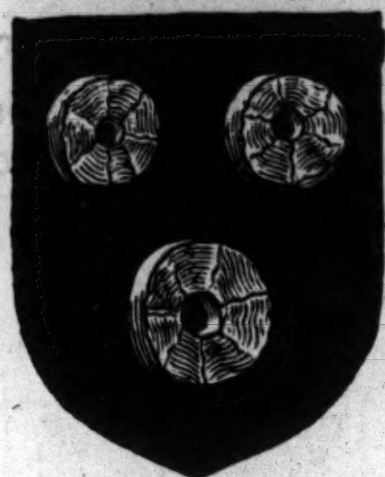
Franciscane  
Friars.

He beareth *Vert*, three *Flintstones*, *Argent*, by the name of *Flint*. This *Coate* is quartered by the *Right Honorable* the *Earle* of *Cumberland*. The *Flintstone* is an ancient *Embleme* or token vsed by great persons. *Iohannes Digionius* Earle of *Flanders* gaue for his *Deuice*, *Ignitabulum Silicem feriens*, a *Steele* and a *Flintstone*, which well agreed with his disposition. This *Earle* was taken *Prisoner* by *Baiazeth* the *Turke*, and when he should haue beene put to the sword, a *Physiognomer*, much esteemed by the *Turke*, perswaded him to

let him goe free, saying, he foresaw in him, that when hee came home, hee would set a great part of *Christendome* in a *combustion*; as indeed hee did, by reason of the murder of *Lewis*, brother to the *French King Charles* the sixth; which his murder, the *Franciscane Friars* did as impiously defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudeth*, *Sisera* by *Iael*, and the *Egyptian* by *Moses*. As the like examples are still produced by the traitorous *Particides* of *Kings* and *Princes*, set on worke by the *Grand-Father* of such *holy Treasons*. The said *Earles* sonne, *Philippus Bonus*, was founder of the order of



of the *Golden Fleece*, which hangeth at a *coller* made with the formes of the *Steeles*.  
said *Steeles* and *Flintstones*; which order the *Kings of Spaine* still vpholdeth.



He beareth *Azure*, three *Milstones*, *Argent*, by the name of *Milueton*. The *Milstone* representeth unto vs the *mutuall conuerse* of humane *Society*; because *Milstones* are neuer occupied *single*, but by *couples*; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Heereupon our *mutuall amities* and assistances are termed in Latine *Necessitudines Amicitie*, because euery man standeth in need of some fast and assured friend, by whose counsell and

Three Milstones.

whereto resembled.

*advice* he may be supported for the better compassing of whatsoeuer affaires of importance he shall vndertake. Of all the *rare Stones* before mentioned, in my iudgement men haue cause to esteeme the *Milstone* (though heere wee haue placed it amongst *baser Stones*) the most *precious Stone* of all others; yet I would be loath to wish any *Lady* to weare it at her *Eare*.

Needfull vse thereof.

So much of *Metals* or *Minerals* (for I vse the word in the largest sense) that are hard and not *Liquefiable*; there are other also which we reckoned to be *hardly Liquefiable*, in respect of their brittle nature; such are *Alome*, *Salt*, *Amber*, *Chalke*, &c. but there is no vse of them in *Armes*. Because in this *Chapter* I haue spoken of *Precious Stones*, diuers of which are of vse in *Heraldry*, for *Blazoning* of the *Coate-armours* of *Nobility*, (as my selfe haue often occasion to doe in sundry parts of this worke) before I proceed further, I will set down those seuerall *stones*, as they answer to their seuerall *Metals* and *Colours*; together with the *Planets* also, which I vse only in the *Atchieuements* of *Kings* and great *Princes*.

Minerals vsed in the largest sense.

Selected Formes of Blazon before mentioned:	Metall and Colours,	Precious Stones,	Planets.
	1 Or.	1 Topaze.	1 Sol.
	2 Argent.	2 Pearle.	2 Luna.
	3 Gulcs.	3 Ruby.	3 Mars.
	4 Azure.	4 Sapphire.	4 Iupiter.
	5 Sable.	5 Diamond.	5 Saturne.
	6 Vert.	6 Emerald.	6 Venus.
	7 Purpure.	7 Amethyst.	7 Mercury.
	8 Tennenè.	8 Iacynthe.	8 Dragons head.
	9 Sanguine.	9 Sardonyx.	9 Dragons taile.

Formes of Blazon vsed by the Author.



## SECT. III. CHAP. VII.

Things li-  
ving perfect-  
ly, what.



O much touching examples of such *Natures*, as doe *live after a sort* : in the next place succeed those things, which doe *live perfectly or properly* ; such *Natures* are those as have in them expresse and manifest tokens of a *living soule*.

Of this kind, some are

{ *Vegetable.*  
{ *Sensitive.*

Vegetable  
what.

Such are said to be *Vegetable* as have in them a lively power of *growing, budding, leafing, blossoming, and fructifying*, as *Trees, Plants, Hearbs, Grasse, &c.* And of these some grow on *Trunks or solide bodies*, some vpon flexible *Stalks*: some againe grow vpon a *single Stemme*, as commonly all *Trees* do, some vpon manifold *Stemmes*, as *Shrubs, Roses, &c.*

Trees what.

*Trees*, are certaine *Plants*, springing from a roote with a single *Trunke or Stemme* (for the most part) shooting vp in height, and dilated with *limmes, sprigges or branches*. Of these *Trees*, some are more proper to *hot Countries*, as the *Frankencense tree*, to *Arabia*, the *Balsamum, Myrrhe, Mace* and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Egypt* and *Arabia*, the *Pomegranate* in *Africa, &c.* which I purposely passe ouer, and will onely giue examples of other sorts to vs better known, whether they be *Trees fruitfull or Barren*. In giuing examples whereof I purpose not to obserue any precise order, but to mingle them *pel melone* with another, because I hold such curious sorting them, better fitting a professor of *Physicke* or some *Herbalist*, then an *Armorfist* : to whom it sufficeth to shew superficially, that these, and their seuerall *parts*, are borne in *Coate-armor*, as well simply of *themselves*, as also with things of *different nature*, as in the examples following may appeare.

Examples of  
fruits better  
knowne to  
vs.

An Oake.

Genes. 1.24.



He beareth *Or*, on a *Mount in Base*, an *Oake* *acorned proper*, by the name of *wood*. Almighty God what time by his powerfull word he did enable the Earth to fructifie, and produce *Hearbs and Trees* with their variable fruits said, *Let the earth bud forth according to his kind, the bud of Hearbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hath seed in it selfe vpon the earth, and it was so* : whereby (saith *Zanchius*) wee are admonished that they should bee preserved and nourished in the earth

vnto the time of seed for our necessarie vse, for that they profit little vntill they bee come vnto their full ripenesse. The *Oake* is of the strongest sort of *Trees*, and therefore may best challenge the first place.

Hee





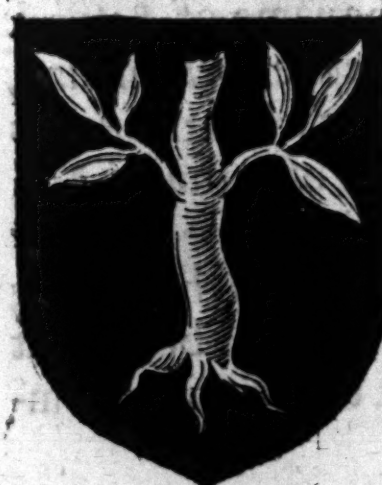
He beareth *Argent* a *Pine-apple tree*, *Fruited*, *Proper*, by the name of *Pine*. There is a difference between the production of seede of *Trees* and of *Herbes*, as well for the propagation as for the preservation of their severall kinds, for the *Herbs* doe produce their seed in their stalks *without fruit*, and the *Trees* do produce theirs in *their fruit*. Pine apple-tree.



He beareth *Or*, on a *Mount in Base*, a *Pear tree* fruited, *Proper*, by the name of *Pyrton*. As God for the necessary sustenance of *Man*, ordained manifold varieties of nourishment, so likewise many sorts were created not onely for mans necessitie, but also for his delight, both to *eye* and *taste*; as too well appeared by the first *woman*, whose rash affection in this kind, all her *Posterity* hath since rued. But withall God teacheth vs by these dumbe instructors, that man should not be *fruitlesse*, lest hee became thereby *fuell* Pear tree.

onely fit for *burning*.

Those proposed examples are of *whole bearing* of *Trees*: Now of their *parts*, viz. their *Leaves*, *Fruits*, *Slips*, &c. promiscuously, as in example.



He beareth *Gules*, the *Stemme* or *Trunke* of a *Tree* *Eradicated*, or *Mooted* vp by the roots, as also *Couped* in *Trunck*: *Pale*, sprouting out *two branches Argent*, by the name of *Borough* alias *Stockden*, of *Borough* in *Leicester shire*. Branches must needs wither which haue neither shelter from above nor nourishment from beneath: being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither *head* nor *foot*.



He beareth *Azure*, a *Cheueron Ermine*, *three Oak Slips*, acorned proper, by the name of *Amades* of *Plymouth*. By the words formerly noted to be extracted out of *Gen. 1.24*. *Let the Earth bud forth*, &c. wee doe gather (saith *Zanchius*) a diuers manner of conseruing of the severall kindes of *Herbes* and *Trees* by propagation (through the production of their *Seeds* whereby their particular sorts are preserved) the one that doe bring forth their seed in their stalkes without fruit, and *Trees* doe produce their seed in their fruit. Three Oak Slips.



Sterued  
branches.

He beareth *Argent*, three *sterued branches*, slipped *Sable*, by the name of *Blackstocke*. This *Example* is of different nature from all the former, those bearing the signes of their *vegetation* and *life*, but this being mortified and vnuested of the verdour which sometimes it had; which is the condition of all mortall men, whose most flourishing estate must haue a change, their beautie turne to baldnesse and withered wrinkles, and they leaue all their riches, or their riches leaue them: this is the end of the *Tree*, and fruits

of our *worldly estate*; but the *fruits of holinesse* will neuer perish, and the *righteous man* shall be as the tree planted by the *Waters of life*. Other *Escocheons* of the same kinde ensue.

Limme of a  
tree.

He beareth *Gules*, a *Bend* of the *limme* of a *Tree Raguled* and *Trunked*, *Argent*, by the name of *Penruddocke*. That which I spake of before touching the *Bend Crenelle*, fitted by art for the scaling of a *Wall*, the same seemeth to be heere naturally found. At the first approach of *King William the Conquerour*, the *green boughs* of trees, borne by the *Souldiers*, serued for an excellent *Stratageme* of defense; and as helpfull an instrument of offense to the *enemie* may this trunked tree be, when other helpes are wanting to the *besiegers*.

Stocks.



He beareth *Argent*, three *Stockes* or *Stumps* of *Trees Couped* and *Eradicated Sable*, by the name of *Retowre*. If the *toppe* or *boughes* be cut off, yet the *Root* standing, there is hope of a new growth: but when the *Root* is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken vs to the bearing of good fruits, lest otherwise we meane to beare that dreadfull stroke, and the issue of that terrible *commination*.

Figge leaues.



The *Field* is *Topaz*, *five Figge-leaues* in *Saltire*, *Emerald*. This *Coat* appertaineth to the *Count Feria* of *Spaine*. The *Figge Leaues* are the ancientest wearing that is, being the first clothing of our first transgressing *Parents*. And *Irenaus* saith, that they vsed not the *Leaues* of any other *Tree*, to shew the torture and anguish of *Repentance*, signified by the roughnesse and sharpnesse wherewith this sort of leafe is beset. Our *Saniour Christ* liked not to see *Figge Leaues* without *Fruit*, and therefore cursed the *Tree*: and accursed will their condition be, the growth of whose *Faith* and *Religion* is in shew, and not in substance of fruitfull workes.

The





The Field is *Ermine*, two *Barres Sable*, each charged with *five Elmen Leaues* transposed, *Or*, by the name of *Elmen Elmes* of *Lilford* in the County of *Northampton*. It is supposed that there is great *loue*, and a naturall *Sympathie* betwixt the *Elme Tree* and the *Vine*, because the *Vine* neuer prospereth better then when it groweth by the *Elme*, whereas the *Elme* it selfe is of all *Trees* the most barren. So should those who haue few good parts in themselues, yet at least cherish and support such as *Nature* and *Art* haue enabled to produce bet-

ter fruits of their industrie.



He beareth *Or*, three *Woodbine Leaues*, *Azure*. This Coat-armour pertaineth to the Familie of *Gamboa* in *Spaine*, and is yet by them borne. The *Woodbine* is a louing and amorous plant, which embraceth al that it growes neere vnto ; but without hurting of that which it loueth : and is therein contrarie to the *Iuie*, (which is a *Type* of *Lust* rather then of *Loue*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leaues* of sundry sorts of *Trees* borne *Ordinarie-waies*, as in example in part may be seene.

Woodbine  
leaues.



Hee beareth *Argent*, three *Woodbine Leaues Fend-waies proper*, by the name of *Theme*. These *Leaues* are all one with those in the last precedent *Escoccheon* in shape, but different from them in the manner of their position, in that those are borne naturally, (I meane with their points downewards, and these transposed. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall heereafter be made plaine. Moreouer, you shall find them sometimes borne with *Ordinaries* betweene them, as in this next *Escoccheon*.



Hee beareth *Or*, a *Cheueron Gules*, betweene three *Nettle Leaues Proper*, by the name of *Malherbe Deuon*. The *Nettle* is of so touchie and froward a nature, that no man may meddle with it, as many testy-natured men are. One writes, that a little *Girl* being stung by a *Nettle* in her fathers *Garden*, complained to him, that there was such a curst *Herbe* in his *Garden*, as that it was worse then a *Dogge*, for it would bite them of their owne house. Her father answered her, that it was the nature of it to be *unpartiall*, and friend or foe

Nettle  
leaues.

were all alike to it. Yet this propertie it hath, that the harder you presse it, the lesse it will sting.

Hee



Holly leaues.



Hee beareth *Argent*, three *Holly Leaues proper*, by the name of *Inwine*. Note, that when *Leaues* are borne after this manner, viz. *Pendant*, that is to say, their points downward, it sufficeth onely to name them, because they grow so naturally vpon the tree; but if they be otherwise borne, you shall expresse the manner thereof, as in the second example of *Leaues*, and this following appeareth.

Borne Barre-waies.



He beareth *Argent*, three *Hollie-leaues, Barre-waies*, their stalkes toward the *Dexter parte* of the *Escutcheon, Proper*, by the name of *Arnest, Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning* the *Temples* and *Sacred places*; especiallie at the most solemne time of our *Sauours Natiuitie*, and thence to haue taken that *Holie name*. There is a kinde of *Holly*, that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *Charity* (the daughter of true holinesse) is gentle, and hurteth not, but rather suffreth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



The field is *Argent*, a *Pomegranat, in Pale, slipped Proper*. These *Armes* do pertain to the *Citie* and *Countrey* of *Granata*, within the dominions of the *King of Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the iuice thereof is reckened to haue a verie soueraigne vertue.

Peares.



He beareth *Azure*, three *Peares Or*, by the name of *Stakeley, Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made of the *Apple* to destruction of man, so did the *Diuels Impes* vñ the *Peare* to a wicked end, when the *Monkes* of *Swinsted* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Cuppe* of *Ale*.





He beareth Gules, a *Cheueron Ermine*, betweene *three Pine Apples*, Or, by the name of *Pine*. The *pine tree* was in much request in ancient times, for adorning of *walkes* about mansion houses ; according to that of the *Poet* :

A Cheueron  
betweene  
three Pine  
Apples.

*Fraxinus in syluis pulcherrima, Pinus in hortis,  
Populus in fluuijs, Abies in montibus albis :*

*The Ash in Woods makes fairest shew,*

*The Pine in Orchards nie :*

*By Riuers best is Poplars hew,*

*The Firre on Mountaines hie.*



He beareth Or, three *Mulberries*, vpon there *Stems* *Proper*. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Judges* attire who attempted *Susanna*, in the other that hue of their face which should haue beene in them, if they had beene so gracious to blush at their fault, as they were hasty to commit it. A greater sinne in them then others, because they were to punish others for the like offences : but it is no rare thing to see the great offenders hang the little.

Three Mul-  
berries.

Susanna.



Hee beareth *Azure*, a *Barre Argent*, three *Apples* transposed in *Base*, Or, by the name of *Harlewin*, *Apple* called *Deuon*. An *Apple* is called in *Latine pomum*, which is a generall word for all sorts of eatable fruits, inso-much as *Plin. lib. 15. cap. 22.* comprehendeth *Nuts* also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue *Apples* to continue longer vpon the *Trees* then their accustomed season of *ripening*, we may effect the same by wreathing of the bowes and platting them toge-

Slow ripe-  
ning how  
procured.

ther one in another : as *Farnesius* noteth, saying, *Prater natura tempus, ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus* : whereof he yeeldeth this reason, that by meanes of such wreathing and platting, the humor is more slowly concocted or digested, so that they cannot ripen with that maturiry, as those which are not hindered of their natural passage and action. Hereby we may learne, that *Art* worketh forcibly in things meereley vegetable : how much more effectuall and powerfull is education (which is reckened a second nature) in forming and reforming the conditions and inclinations of men?

Force of  
Art.



## SECT. III. CHAP. VIII.

Plants grow-  
ing on a ma-  
nifold stalke.



HERETO of *Plants* growing vpon a simple body or *Stemme* with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as *Flowers*, *Herbs*, and such like, as in example.

Sole bearing  
of a Rose.



He beareth *Ermine*, a *Rose Gules*, *Barbed* and *Seeded*, *Gules*, by the name of *Beuerley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefeft estimation, as appeareth in *Scholijs Epist. St. Hieron. de vit. Hilar.* where it is said, *Rosis apud Priscos prima gloria fuit inter flores*. Heere I doe blazon this *Rose*, *Gules*, because the word *Proper* fitteth not this flowre: for if I should blazon it a *Rose proper*, it could not bee vnderstood of what color the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for

the more certainty I haue blazoned it *Gules*.

A Rose vpon  
a Canton.



Whereunto  
resembled.

He beareth *Argent*, on a *Canton*, *Gules*, a *Rose Or*, *Barbed Proper*, by the name of *Bradstone* of *Winterborne* in the *County* of *Glocester*. This beautifull and fragrant flowre doth liuely represent vnto vs the momentany and fickle state of mans life, the frailty and inconstancy wherof is such, as that we are no sooner borne into the world, but presently we beginne to leaue it; and as the delectable beauty and redolent smell of this pleasant flowre doth suddenly fade and perish: euen so mans life, his beauty, his strength and wordly estate, are so weake so mutable, and so momentany, as that oftentimes in the same day wherein hee flourisheth in his chiefeft iollity, his beauty consumeth, his body decaieeth, and his vitall breath departeth, and thus he leaueth his life as if he had neuer beene. Of this sudden fading of the *Rose* a certaine *Poet* writeth in this manner:

*Mirabar celerem fugitiua atate rapinam,  
Et dum nascuntur consenuisse Rosas.  
Quàm longa una dies, atas tam longa Rosarum,  
Quas pubescentes iuncta senectapremitt.  
As fades the blushing Rose, so speedes  
our flowry youth away:  
It growes, it blowes, it spreads, it sheds  
her beauty in one day.*

Fruit bea-  
ring plants  
of a manifold  
stalke.

Of such *Plants* that grow vpon a manifold body or stalke, there are some other sorts that doe beare fruits, as in part may by this next example appeare.

Hee





Hee beareth *Argent*, a *Cheueron Gules*, betweene <sup>Heurt-ber-</sup> ~~three Heurts, Proper~~, by the name of *Baskerville*, in the <sup>ries.</sup> *County of Hereford*. These (saith *Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he likeneth these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a *stripe*; whereas they are indeede a kind of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing vpon a *manifold stalke*, about a foot high, and are found most com-

monly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurtle-berries*. They haue their time when *Straw-berries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

## SECT. III. CHAP. IX.



H V S much of *Vegetables*, growing either on a *single* or *ma-* <sup>Of such as</sup> *nifold Stemme* or *Body*. Now of such as grow vpon a *bending* <sup>grow on a</sup> *Stalke*, such are *Herbs* of all sorts. And of these some are *Nu-* <sup>single stalke.</sup> *tritue*, others lesse *Nutritue*; the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like.

Such as doe produce *Graine*, are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, <sup>Producing</sup> *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsuall in *Coat-armour* as are <sup>Graine.</sup> accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.



He beareth *Azure*, *Issuant* out of a *Mount*, in *Base*, <sup>Wheate</sup> *three Wheate stalkes*, *Bladed* and *Eared*, all *Proper*. This <sup>stalkes.</sup> is a *Venetian Coate-armour*, and pertaineth to the *Family of Garzoni*. And heere wee see a *Mount borne*, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the *chiefe of precious stones*, so may we iustlie giue precedence to this *Plant* aboue all other in the *world*; no one kind of food being so necessary for preservation of mans life

as this; which therefore the *Scripture* calles it the *staffe of bread*, because it vp-holds the very being of mankind; for which cause, as the *Heathens* accounted *Ceres* and others as *gods*, for inuenting meanes to increase *Corne*; so are those to be held *Enemies* to mankind, whosoever through couetousnesse ouerthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corne* is, may by this be conceiued, that no *Countrey* is said to haue a *Famine*, so long as it hath *Corne*, though all other things be *scarce*: but if all other things abound, and *Corne* bee wanting, that one want bring-eth both the name and the heauy punishment of a *Famine*.



Wheate  
stalks.

He beareth *Azure*, three Eares of *Ginny Wheate*, Couped and Bladed *Or*, by the name of *Grandorge*. This is a kind of *Graine* not much inferiour to our *Wheate* for vse, but for *multiplication*, *beauty* and *largenesse*, much beyond it: and of this, most vndoubtedly true is the saying of our *Sauour*, that one *Graine* bringeth forth *fifty*, yea and an *hundreth fold*: and such should be the increase of *Gods graces* in vs, which are not put into vs there to die vtterly, but to increase to our owne good, and the giuers glory. *Saint Paul*

makes an excellent argument heere to latisfie a very *naturall* man, touching the *Resurrection* of the *dead*, which is no more vnpossible, then for *dead Corne* to sprout out of the *earth*, much more flourishig, yea and more abundant then it was cast in.

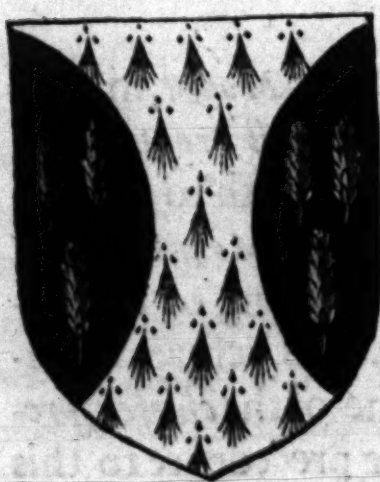
Three Rie  
stalks.

He beareth *Gules*, on a *Bend Argent*, three *Rie stalks*, *Sable*, by the name *Rye*, or *Reye*. Were it, that these *Stalks* had beene borne in their proper kinde, it would haue beautified the *Coate* greatly, and made the same much more commendable for bearing; by how much sweet and kindly ripened *Corne* is more valuable and to be desired, then that which is *blasted* and *mildewe*: that being a speciall blessing of *God*, and this the expresse and manifest token of *Gods* heauy wrath inflicted vpon vs for our sinnes. As appeareth in

Amos 4.  
Hag. 2.

the Prophet *Amos*, 4.9. *I haue smitten you with Blasting and Mildewe, &c.* And likewise in *Haggai* the second, the same words are vsed.

Mat. 3. 12.



The *Field* is *Ermyne*, two *Flaunches*, *Azure*, each charged with three Eares of *Wheat*, *Or*, by the name of *Greyby* of *Northampton shire*. It maketh not a little to the commendation of this graine, that it is taken in the *Scriptures* for the faithful: where it is said, *which hath his Fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, &c.*

These sorts of *Graine*, are most vsually borne in *Coat-armour* bound vp in sheefes, and banded of the same *Metall* or *Colour*; yet shall you finde their band sometimes of diuers *Metall* or *Colour* from them, as in this next example.

A Garbe of  
wheat.

The field is *Azure*, a *Garbe*, *Or*, Banded *Gules*. This *Coat-armour* pertaineth to the ancient Family of *Gravenor*, of *Cheshier*, whose name was anciently written *Grosse-nenor*, that is to say, *great hunter*. They beare this *Garbe* from their *Ancestors*, who pretended to be of consanguinity to the most ancient *Earles* of *Cheshier*. Alike vnto this is borne by *Holmeshead*, sauing that the band of that *Garbe* is *Vert*. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that



that the poore curseth their mercilesse hearts : and such a one was *Hatto Abbot* of *Fulda*, who suffred *Rats* rather to eat vp his *Corne*, then he would helpe the wants of the poore : but his punishment was answerable thereunto ; for the *Rats* deuoured him, though hee guarded himselfe in a *Castle* purposely built in the midst of the *Riuer Rhene*, which is there this day to be seene.

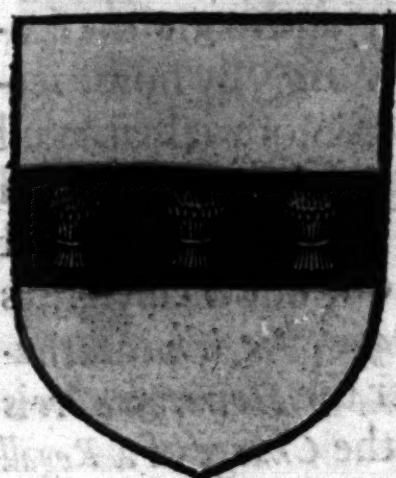
Munst. Col-  
mograph.



The *Field* is *Pearle*, a *Cheueron* betweene three *Garbs* *Ruby*. This *Coat-armour* pertaineth to the right honourable Lord *Edmund Baron Sheffield*, Lord President of the *Counsell* established in the *North* parts, *Lieutenant* of the *County* of *Yorke*, and *Knight* of the most *Noble Order* of the *Garter*. An *Escoccheon* like vnto this (but of different *Colour* and *Metall*, viz. the *Field Saphire*, a *Cheueron* betweene three *Garbs Topaz*) was borne by *Sir Christopher Hatton* late *Lord Chancellor* of *England*, *Counsellour* to that *Peerelesse Queene*

Cheueron  
betweene  
Garbs.

*Elizabeth* of immortal memorie: a *Coat* well befitting his magnificencie and bounteous hospitalitie, wherein he hath scarce had any *Riuall* euer since.



The *Field* is *Or*, on a *Fesse Azure*, three *Garbes* of the first, by the name of *Vernon*. This is an ancient *Familie* of *Cheshire*, and descended of the worthy *Stemme* of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder *House* that did beare *Or*, onely a *Fesse Azure*. And the reason of the bearing of their *Garbes* was, for that they would make knowne that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Chester*.

Garbs vpon  
a Fesse.



He beareth *Azure*, a *Fesse Dauncettie* betweene six *Garbes Or*, by the name of *Rayncourt*. *Leigh* calleth it a *Sheafe of Wheat* ; but though it were of *Rie*, *Barley*, or *Comine*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* word signifying a *Sheafe*) telling the *Colour* or *Metall* whereof it is. As to their sole and diuers bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

Fesse daun-  
cettie be-  
twene  
Garbs.



He beareth *Argent*, three *Beane Coddles* transuerse the *Escoccheon Proper* by the name of *Hardbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made al the *Magistrats* of their *Common-weales*, which were chosen by casting in of *Beanes* in stead of giuing of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* aboue all other *Vegetables* ; meaning perchance, that they should shun the bearing of any *Offices* : though others

Beane  
Coddles.



giue other reasons of that his doctrine. Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weake braines; and that therefore in the time of their *flowring*, there are more *foolish* then at other times: meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritiue Herbes* borne in *Coat-armour*, whether they produce *Graine* in *Eare*, *Codde*, or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettice*, *Purflane*, *Leekes*, *Scallions*, &c. All which I leaue to obseruation, because I labour by all meanes to passe thorow this vast Sea of the infinite varieties of *Nature*, with what conuenient breuitie I may, because *Quod breuius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

### SECT. III. CHAP. X.

Herbes lesse nutritiue.



Ext after *Herbes Nutritiue* let vs take a taste of *Herbes lesse Nutritiue*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue beene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasureable vse for *eie* or *scent*: as also in respect of their beautifull shape and colour, were most commonly bestowed in making of *Crowne* and *Garlands*; of which vses they receiued their name of *Coronarie*. Amongst which, we may reckon the *Rose* before expressed, to be one of the chiefeest, as also *Violets* of all sorts, *Cloue-Gillofers*, *Sweet Maioram*, *Rosemarie*, *White Daffadill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower de Lice* is of most esteeme, hauing beene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: euen as *Purple* was in ancient times a wearing only for *Princes*, which now hath lost that *prerogative* through custome. Out of these seuerall kindes I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

Estimation of the Flower de lice.

Cheueron betweene.



He beareth *Or*, a *Cheueron* betweene three *Flowers de Lice*, *Sable*. This *Coat-armour* pertaineth to the very worshipfull *Sir Henry Fanshaw Knight*, his Maesties Remembrancer of his Highnesse Court of Exchequer. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the colour of the *Rainebow*. Some of the *French* confound this with the *Lily*; as he did, who doubting the validitie of the *Salicke-Law* to debarre the *Females* from the *Crowne* of *France*, would make it sure out of a stronger *Law*; because (forsooth) *Lilia non laborant, neq; nent*; the *Lilies* neither labour, nor spinne: which reason excludes as well a *Laborious Hercules* as a *Spinning Omphale*.

He





He beareth *Sable* on a *Cheueron Engrailed*, betweene *six Crosses Patee-Fitch Or*, *three Flower de Lices Azure*, each charged on the top with a *Plate*, by the name of *Smith* of *Nybley* in the County of *Glocester*. The *Plate* is the representation of *Siluer Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* then its owne name. *Aarmorists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well befeeme a *Bearer*, whose sober and well composed conditions are accompanied with the lustre of *shining vertues*.

Cheueron  
charged  
vpon.



Hee beareth *Sable*, a *Bend, Argent*, betweene *six Flower-delices, Or*, by the name of *Redmere*. This *Coat-armour*, haue I added in regard of the varietie of *Bearing* heereof from those before handled, in asmuch as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make knowne in what manner, these or other *Charges* of like *Bearing* must be placed, the same being *Borne entire*: But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*; then were it not a *Bend* betweene, but vpon, or ouer them; forasmuch as in such *Bearing* only the halues of many of them, or some greater or lesser portion of them would appeare aswell vnder the *Bend*, as in the limits or edges of the *Escoccheon*.

Bendinter-  
posed.



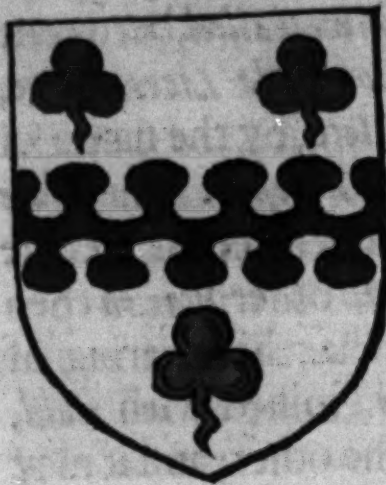
The *Field* is *Sable*, *three Lilies slipped*, their *stalkes*, *seeds*, and *blades Argent*. These *Armes* pertain to the *College of Winchester*, founded by the renowned *Architect*, *William Wickham*, Bishop of *Winton*, who contriued those many and most curious *Castles* and other buildings of *King Edward* the Third; and besides this goodly *College of Winton*, built another magnificent *College* (called the *New College*) in the *Vniuersitie of Oxford*: two such absolute *Foundations*, as neuer any *King* of this *Land* did the like. This *Wickham* hauing finished the *Castle of Windsor*, caused to be inscribed on the wall of the *Round Tower*, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the *King*, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the *King*, saying, that he wrote not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes he had gained his *Soueraignes* princely fauour.

College of  
Winchester.

He



Trefoiles  
slipped.



The husband  
mans callen-  
der.

He beareth *Argent*, a *Fesse Nebula*, betweene three *Trefoiles slipped Gules*. This *Coat* pertaineth to *George Thorpe* of *Wanswell* in the *County of Gloucester*, *Esquire*, one of the honourable *Band* of his *Maiesties Gentlemen Pensioners*. The *Trefoile* is accounted the *Husbandmans Almanake*, because when it shutteth in the leaues, it foretelleth *raine*; and therefore the *Fesse Nebula*, representing the *rainie Clouds*, is not vnaptly ioined with it. This *Leafe* being *grassy*, some may maruell I should reckon it amongst the *Coronaries*: but they must know,

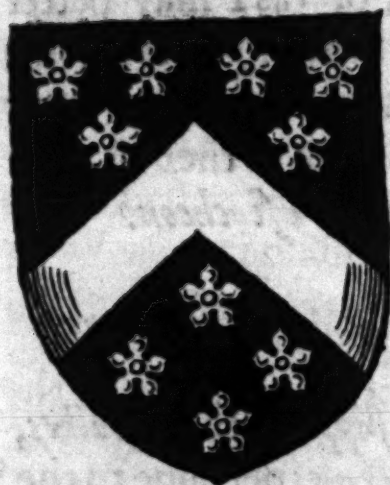
that in ancient *Romane* times, amongst other sorts of *Crownes*, the *Graminea Corona*, or *Grassie Crowne*, was of very high honour to the wearer.

Columbines  
slipped.



He beareth *Argent*, a *Cheueron Sable* betweene three *Columbines slipped proper*, by the name of *Hall of Coventrie*. The *Columbine* is pleasing to the eie, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie Colour* thereof; and is holden to be very medicinable for the dissoluing of impostumations or swellings in the throat.

The cinque-  
foile.



Resemblance  
thereof.

The number of the *leaues* answer to the *five senses* in a man; and hee that can conquer his affect ions, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *fivefold Victorie* ouer a stronger *Enemy* then that *three-headed-Monster Cerberus*.

He beareth *Gules*, a *Cheueron* betweene ten *Cinquefoiles*: *four, two, one, two, and one, Argent*. This *Coat-armour* pertaineth to the worshipfull *Family* of *Barkley* of *Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This *Coat* is of an vnusuall kinde of *Blazon*, and therefore I held it the fitter to be heere inserted, as a paterne for all such *Coat-armours*, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vses, and is of ancient *Bearing* in *Escocheons*.

Gilliflowers  
slipped.



Hee beareth *Argent*, three *Gilliflowers slipped proper*, by the name of *Iorney*. These kinde of *flowers* for beauty, varietie of colour, and pleasant redolencie, may be compared with the choicest attires of the *Garden*: yet because such daintinesse and affected adornings better besit *Ladies* and *Gentlewomen*, then *Knights* and men of valour, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the *Ancient Generous* made choice rather of such *Herbes* as grew in the *Fields*, as the *Cinque-foile*, *Trefoile*, &c.

He





Hee beareth *Argent a Cheueron, Gules*, betweene *three blew Bottles*, slipped proper by the name of *Blew Bottles*. These few examples may suffice, to shew that all others of like kind (which I for breuitie sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Herbes*; from which wee will now proceed to the *Physicall*, whose chiefe and more frequent vse, consisteth in asswaging or curing of *malaladies* and *diseases*: And of these, some are *Aromaticall*, which for the most part, in respect of their familiar

and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans *body*, and for that purpose are oft vsed in meates; of which sort, are *Saffron, Ginger*, and such like: other are meerely *Medicinall*, and such as a man (were it not for necessity) would wish rather to beare in his *Escocheon*, then in his *belly*. Examples of which kinds I willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, fruits*, and *Herbes* before mentioned, some are *Forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny*, grounds, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes, natures, and effects*, *Philosophers, Physitians* and *Herbalists*, doe seriously dispute; and doubtlesse they are the admirable worke of the most omnipotent God, who hath sent as many kinds of *medicines*, as of *Maladies*; that as by the one wee may see our owne wretchednesse, so by the other, we might magnifie his goodnesse towards man, on whom he hath bestowed, *Fruit for meat, and Leaues for Medicine*.

## SECT. III. CHAP. XI.



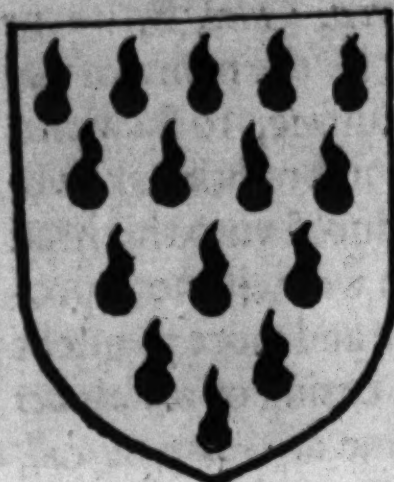
Auing hitherto handled that part of our distribution which comprehendeth *things Vegetable*; proceed wee now to the other, concerning *things Sensitiue*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *Senses*, as likewise the *sensitiue Soule*, are things in themselves not visible, and therefore enstarnged from *Heralds vses*: but because they re-

side in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitiue Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the parts *contained*, or *containing*, or *sustaining*.

The *Parts contained* are *Humors* and *Spirits*, wherof onely the *first* is vsed in *Coate-armours*, wherein are represented sometimes *Drops* of *blood*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are supposed no longer to be *contained*, but shed forth. The *Bearing* of this *Humor, Blood*, is vnderstood to be euermore borne *Drop-meale* (as I may so terme it) or by *Drops*. Which manner of *bearing* is in *Blazon* termed *Gutta*, of the Latine word *guttea*, which signifieth a *Drope* of any thing that is either by *Nature liquid*, or *liquified* by *Art*. These *Drops* doe receiue a *different* manner of *Blazon*, according vnto their *different colour*, or diuersitie of the substance whereof they doe consist; as by examples shall appeare.

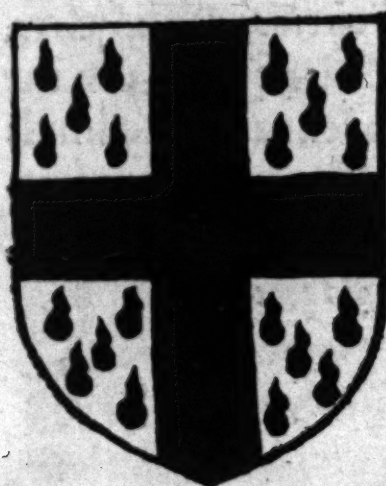
Hee



Drops of  
blood.

He beareth *Argent, Gutte, de Sang.* by the name of *Lemming*. These *Drops* are seldome borne of themselves alone, but rather vpon or with some other kind of *Charge*, either *ordinary* or *extraordinary*, or els *diuidedly*, by meanes of the interposition of some of the lines of *Partition* heereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie *Drops of Blood*; wherein the life consisteth. And if the blood of those who boast of their *Generous blood* should once drope forth

of their veins, no difference would appeare betwixt it, and the meanest mans blood; vnlesse perhaps it be in this, that vsually it is more *corrupt* and *vitiated*, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones, not to prize their blood at too hie a rate, but rather to excell others in *vertues*, since they cannot surpasse in that *humor*, which is alike in all: and if they looke into the first *originals* of both sorts, they shall finde that *Adam* was the first *Ancestor* of the *poore*, aswell as of the *Mighty*, and so the one of them as anciently descended as the other.

Gutte de  
Sang.

He beareth *Argent, Gutte de Sang. a Crosse, Gules*, by the name of *Fitz*. This is the most principal and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is ioined with his life: *Therefore I said vnto the children of Israel, Yee shall eat the blood of no flesh, for the life of all flesh is the blood thereof, who soeuer eateth it shall be cut off.*

Gutte de  
Larmes.

He beareth *Argent, Gutte de Larmes, or de Larmettes, a Cheueron voided Sable*, by the name of *St. Maure*. This is that other humor before mentioned: and this *Bearing* is called *Gutta de Larmes*, *Quia ex Lacrymarum guttis constant*, because they represent *Drops of Teares falling*; these *Gutta*, are alwaies vnderstood to be of colour *blew*.

In blasoning of *Coate-armours* charged with *drops*, you must euermore consider the *substance* whereof they are, and to giue them a *denomination* accordingly; so shall you not need to name their *colour* at all, forasmuch as by their *substance*, their *colours* are easily conceiued: whereof I will giue you some few examples in these *Escucheons* next following; which albeit they may seeme to be vnduely bestowed with these, yet in respect of their vniforme maner of *bearing*, to wit, by *drops* (as the former) I haue chosen rather to sort them together with these, then to bestow them confusedly vnder seuerall heads.

Hee

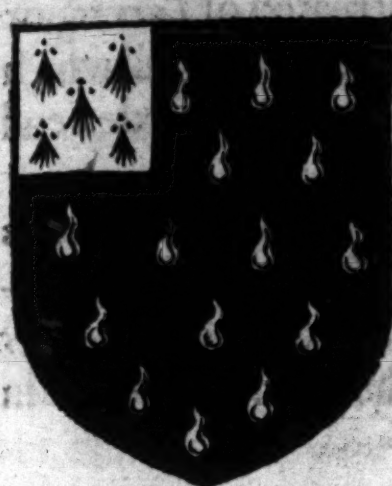




He beareth *Sable* a *Turnip Proper*, a *chiefe Or*, *Gutte de Larmes*. This is an eatable and wholeſome roote and yeeldeth great reliefe to the poore, and prospereth beſt in an hote ſandy ground, and may ſignifie a perſon of good diſpoſition, whoſe vertuous demeanour flouriſheth moſt proſperouſly euen in that ſoile where the ſcorching heate of *Envy* moſt aboundeth. This roote differeth much in nature from that whereof it is ſaid: *And that their ſhould not bee among you any roote that bringeth forth Gall and Wormwood.*

A Turnip proper.

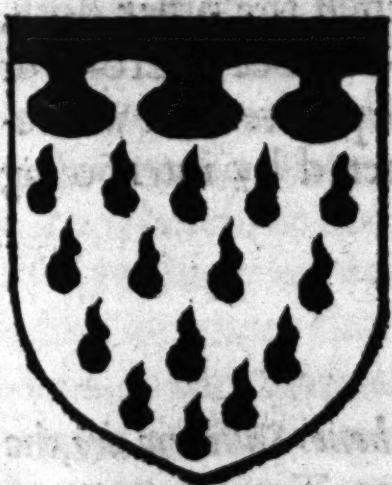
Deut. 29. 18.



He beareth *Sable*, *Gutte de Eau*, a *Canton Ermine*, by the name of *Dannet*. This word *Eau* is a *French* word, and ſignifieth the ſame that *Aqua* doth in *Latine*: which is as much to ſay, *He beareth drops of water*: if he ſhould blaſon it in *Engliſh*, the proper colour thereof is *Argent*. This had bene a worthy *Eſcocheon* for a Souldier of that *Chriſtian Legion* called *Fulminatrix*, at whoſe praiers in a great drouth, God powred downe raine in the ſight of the *Heathen*, as *Eusebius* teſtifieth; and yet they were no *Freſh-water Souldiers*,

Gutte de Eau.

but were as ready to haue embrued their *Eſcocheons* with *drops of blood*, as to haue thus ſprinkled them with *drops of Raine*.



He beareth *Argent*, *Gutte de Poix*, a *Chiefe Nebula*, *Gules*, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the ſame that we call *Pitch* in *Engliſh*. This *Coate* ſerueth aptly to giue warrantize of the *bearing of Chieſes*, conſiſting of ſome of the *bunched lines* before mentioned in the firſt *Section*. There are *Ordinaries* framed of ſundry other the former ſorts of *lines*, before expreſſed in the firſt *Section*, which I leaue to the ſtricke obſeruation of the curious ſerchers of thoſe things.

Gutte de Poix.



He beareth *Argent* a *Croſſe Ingrailed*, *Sable*, charged with *Gutta de Or*, by the name of *Milketfield*. Theſe drops may be vnderſtood to be drops, either *fuſible* or *molten*, *S Gold*, either molten in the fire, or otherwiſe liquefied, whereby it may be diſtilled drop-meale.

Gutte de Or.

Note, that if ſuch kind of *Drops* be *Or*, then ſhall they bee taken as representations of *fuſible* or *liquid gold*: if they be *Vert*, then ſhall they be taken to be *Drops of oile Oline*, as heereafter ſhall appeare, when I ſhall ſpeak of *Coate-*

ARMOUR



**Blood what.** armours, whose fields haue no *Tincture* predominating. But to returne to the *humor* of *Blood* (from which we haue vpon occasion hit herto digressed) it is infallible that there is no *Animall* or *living creature*, but hath in it, either blood or some other kind of hote humor in quality like therunto. *Animæ nim cuiusquæ animalis est in sanguine*, Leu. 17. And the generall receiued opinion is, that the life of all things doth consist, in *calido & humido*, which is the temperature of *blood*, or of that *humor* that serueth in stead of blood to nourish and preserue life.

**Humors di-  
uided.** These *Humors* before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them: and such *containing parts*, are either the *outmost includer* which is the *Skinne* (of which we haue already spoken in the *First Section*, where we intreated of *Furres*) or the whole *body* it selfe, with the seuerall members and parts thereof; all which because they need their supports, those we will first speake of, and so descend vnto the whole bearings and parts.

**Support.** Parts of support whercof we haue vse in *Armes*, are those solide substances which sustaine the body, *viz.* the *Bones*, whereby the *body* is not onely vnderpropped, but also carried from place to place, by helpe of their *ligatures* and *sinnowes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Escucheons* next following.

A shin bone  
surmounted  
of another.



He beareth *Sable*, a *Shinnebone* in *Pale*, surmounted of another, in *Crosse*, *Argent*, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* then the other doth, for they cannot be properly said to bee a *Crosse* of bones, because they be not incorporated one with another, but are diuidedly seuered by interposing the purflings.

Two shinne  
bones Saltir-  
waies.



He beareth *Sable*, two *Shinne bones* *Saltirewaies*, the *sinister* surmounted of the *dexter*. To this *Coate-armour* I giue the *blazon* vsed in the former for the reason before deliuered. Concerning bones, *Iesus Syrach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith, *Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.* Ecclef. 46. 12. And though they seeme, like the withered bones in *Ezechiels* vision, yet shall they reuiue againe by vertue and power of him, who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken.* Thus in briebe you see the vse of these parts of support.



## SECT. III. CHAP. XII.



IN following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as do present to the eie those *sensitiue* things which wee called the *Containing*, because they are the mansion, in which not onely the *bloud* and *spirits*, but also the *bones* (which wee named the parts *sustaining*) are enclosed. These are *Animals* or living creatures, with their parts and members. An *Animal* is any substance consisting both of a *Body* fitted for diuers functions, and of a *Soule* giuing *Life*, *Sense*, and *Motion*. In the handling whereof, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the seuerall kindes of creatures are to be *marshalled* by vs, that thereby the dignitie of their *bearing* may be best conceiued; because the dignitie of those things that are *born* in *Coat-armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, heereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct Natures* compared one to another, or in a *comparatiue* reference of *Animals* of the same kinde, each to other.

Definition of Animal.

This *dignitie* cannot bee better vnderstood, then by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerfull *Disposer* of all things, did obserue, not onely in the creation of the *celestiall*, but also of the *elementarie* parts of the *World*, with their seuerall *Ornaments*, wherein he obserued a continuall progression from things of *lesse perfection*, to things *more perfect*. For was there not a *Chaos*, without forme, and void, before it came to that admirable beautie, whereof it is said, *Loe, it was very good*? In the *Celestials*, the *Sunne* (the glory thereof) was made after the *Fir-mament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, &c. were made before *sensitiue* and living creatures: and amongst these, the *Eisbes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*: and both of them before *terrestriall creatures*; and al of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods seruice*. Morcouer, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparable of more perfection.

Dignitie of Animals how vnderstood.

Order of God in nature.

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall dignitie* of those *creatures*, as often as they shall occurre in *Armorie*. But as *Art* hath not alwaies the same *end* which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their *ends*: for *Natures* processe is *à simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first euery whole *bearing* of any *Animall*

Diuers ends of Art and Nature.

shall



Whole bea-  
ring needfull  
to bee first  
known.

shall precede, and then such *parts* and *members* thereof as vsually are borne; for so euery one that first hath seene the *whole*, will discerne the *parts* the better, whereas he that seeth a *part* (hauing neuer seene the *whole*) knoweth not whereof it is a *part*.

Twofold  
dignitie.

Neither must we heere precisely esteeme the *worth* of euery *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *vse*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one betwixt *Animals* of diuers kindes, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other betwixt things of one kinde, as *whelpes* of one *litter*, whereof yet one may be nobler then the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy *imitation*, as also their particular *vices* to be eschewed, and that it is a chiefe glorie to *Gentlemen of Coat-armour*, to haue their *vertues* displaied vnder the types and formes of such things as they beare; it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that he hath the like in himselfe: for it is rather a dishonor then a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dread-nought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeouour that for his *selfe-vertues* he may be esteemed, and not insist only vpon the fame and merits of his *Progenitours*, the praise whereof is due to them, and not to him:

*Nam Genus, & Proauos, & qua non fecimus ipsi,  
Vix ea nostra voco. —*

*Great Birth, and Bloud, and Auncestors high worth,  
Call them not thine, but what thy selfe bringst forth.*

Rule 1.

And now we will proceede to some particular precepts, concerning things *Sensitiue* borne in *Coat-Armour*. Wherein first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense; that is, according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example: the *Fox* is full of *wit*, and withall giuen wholly to *Filching* for his pray: If then this be the *Charge* of an

Rule 2.

*Escutcheon*; we must conceiue the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering* and *Stealing*, and so of all other. All *Beasts* of *Sauage* and fierce nature, must be figured and set forth in their *Most noble* and *Fierce action*; as a *Lion Erected* bolt vpright, his *Mouth* wide open, his *clawes* extended (as if hee were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his fiercenesse: In this forme he is said to possesse his *Vigor* and

Rule 3.

*Courage*; and being thus formed, he is said to be *Rampant*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetentim* step by step; which forme of action (saith *Cassan*.) fitteth their *naturall* disposition, and is termed *Passant*:

Rule 4.

All sorts of placable or *Gentle-nature*, must be set forth according to the most noble and *Kindlie action* of euerie of them; as a *Horse Running* or valting, a *Greyhound coursing*, a *Deere Tripping*, a *Lambe going*, with a smooth and easie pace, &c. When you describe any *Beast*, you must euer preferre the *Right foot*

Rule 5.

before



before the *Left*, for that euery *Beast naturallie*, first moueth the *right foot* in his going, and then his *left*: because *Pars dextra* (saith *Aristotle*) *est principium motus*, *The right side is the beginning of motion*: and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturæ*: That is the best disposition of euery creature, which is most agreeable to Nature. Notwithstanding that the *Bearing* of things properly (whether *vegetable* or *sensitiue*) is specially commended, yet must not such peculiar commendation bee extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne properly: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they bee as ancient as the former, and their *Bearers* of equall estate and dignitie; which is not the least respect that must be holden in the esteeme of *Coat-Armour*, *Quia Arma nobilitatem sumunt à persona gestantis*: *Armes are honoured by the Bearers*. And sometimes the variation from the *propertie* may be of purpose to represent some other *qualitie*, which may be no lesse honourable then the *proper*. Besides, it is one thing to beare a liuing creature, in colour or in *action* diuers from Nature; and another, to beare him *repugnant* or *contrarie* to Nature: for the former may be borne commendably, but this latter sort of *Bearing* is holden disgracefull, or rather is condemned for *false Armes*, and therefore not worthie of *Bearing*. In the *Blazoning* of things borne in their *naturall colour*, whether the same be *celestiall* or *sublunar*, it sufficeth to say, Hee beareth this *Sunne*, *Moone*, *Starre*, *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. *Proper*; without naming of any colour: for by *Proper* is euermore vnderstood his *naturall colour*.

As touching the *Dignitie* of things borne in *Coat-Armour*, I haue alreadie shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an observation that seldom faileth, that sith euery particular *Empire*, *Kingdom*, and *Nation* haue their distinct *Ensignes* of their *Soueraign iurisdiction*; looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swaieith the *Soueraigntie*, doth beare for his *Roiall Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chieflie esteemed with vs in *England*, because he is borne by his *Maiestie*, for the *Roiall Ensigne* of his *Highnesse Imperiall Soueraigntie* ouer vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flower-de-lice* amongst the *Frenchmen*. *Four footed Beasts*, whether they be *Borne Proper* or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* then either *Fishes* or *Fowles* are, in regard they do containe in them more worthie and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthie *Bearing* then the *Females*. Some man perhaps will tax me of inconsideration, in not treading the vsuall steps of *Armorists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall soueraigntie*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the project of my prescript method hath tied me to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in *dignitie*. And albeit I cannot say there was any priority of time in the creation

Commendable bearing.

Note.

A cheefe respect.

Note.

Rule 1.

Rule 2.

Generall observation.

Rule 3.

Rule 4.



Priority to  
be obserued.

The Authors  
prefixed  
order.

creation of *Beasts*, because *God spake the word, and it was done, he commanded, and they were created*; neuerthelesse, in regard of *discipline*, there is a *priority* to be obserued, wherein those things that doe promise vs a more easie accesse to the distinct knowledge and vnderstanding of the succeeding *documents*, ought to haue the precedence.

The order that I prefix to my selfe in treating of these *Beasts*, shall concur with the Table of this present *Section*, pag. 80. as first to set downe *Animals* of all sorts liuing vpon the *Earth*: secondly, such as liue about the *Earth*, as *Fowles*: thirdly, *Watery Creatures*: and lastly, *Man*. And because of the first sorte, some are *Gresible* hauing feete, and some *creeping* or *Gliding*, as *Serpents*: we will beginne with the *Gresible*; and first with such *Beasts* as haue their feet solid or *Vndiuided*, or (as I may terme them) *Inarticulat*, that is to say, without toes; then will I proceed to such as haue their *Feet* cleft in *two*, and lastlie to *Beasts* that haue their *Feet* diuided into many.

### SECT. III. CHAP. XIII.

Use of de-  
monstra-  
tions.



Bearing of  
beasts, of  
whom bor-  
rowed.

Auing deliuered diuers *Rules* and *Observations* concerning liuing things and their *parts in Genere*, I will now annex such examples as may demonstrate these seuerall sorts of *bearing*, forasmuch as *demonstrations* giue life and light to ambiguous and doubtfull *precepts*, as *Aristotle Ethic. 7.* noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles: Demonstrations are euer best, after doubtfull passages.* Of these briefly, as in the next *Escocheon*. The inuention of *Armes* wherein *Beasts* or their parts are borne, are borrowed (saith *Sir John Ferne*) from the *Hunnes, Hungarians, Scythians* and *Saxons*, cruell and most fierce *Nations*, who therefore delighted in the *Bearing* of *Beasts* of like nature in their *Armes*, as *Lions, Beares, Wolues, Hyenes*, and such like; which fashon likewise came into these our Countries when those barbarous people ouer-ranne with conquest the *West* part of *Europe*. Now to the end that the *Rules* and *Observations* formerly set downe, may receiue both life and warrant by precedents, I will now exemplifie them in their order. And first of *whole-footed Beasts*, with their *Members*.

Bearing of  
Beasts and  
their parts.



Honorable  
bearing of  
parts.

Pride of the  
Elephant.

He beareth *Gules*, an *Elephant*, *passant*, *Argent*, *Tusked Or*, by the name of *Elphinston*. Concerning these *Armes* that are formed of *Beasts*, it is to be obserued, that generallie, those are reputed *More noble* which do consist of *Whole Beasts*, then are those that are formed of their parts: yet sometimes the *parts* may bee giuen for some such speciall seruices as may be no lesse honourable then the *whole bearing*. The *Elephant* is a *Beast* of great *Strength*, but greater *Wit*, and greatest *Ambition*; insomuch that some haue written of them, that if you praise them, they will kill themselues with labor; and if you commend another aboue them, they will breake their hearts with emulation. This beast is so proud of his strength, that hee neuer bowes himselfe to any, (neither



(neither indeed can he) and when he is once downe (as it vsually is with *proud great ones*) hee cannot rise vp againe. It was the manner of such as vsed the force of *Elephants* (in set battles) to prouoke them to fight by laying before them things of *Scarlet* or *Crimson* colour to make them more furious: as wee may see 1. *Machab.* 6. 34. *And to prouoke the Elephants for to fight, they shewed them the blood of Grapes, and Mulberies. Furthermore they were placed in the strength and heart of the battle.* As in the same Chapter appeareth, where it is said, *And they set the beastes according to their ranges, so that by euery Elephant there stood a thousand men armed with coats of maile and Helmets of brasse vpon their heades; and vnto euery Beast were ordained five hundred Horsemen of the best,* Ibid. 35. *Which were ready at all times wheresoeuer the beast was: and whitherso-  
euer the beast went, they went also and departed not from him,* Ibid. 36. The hugenessse and incomparable strength of this beast, may be conceiued by this, that he bare thirty two fightingmen in strong Towers of wood fastened vpon his backe. As we may see expressly set downe in the same Chapter, in these words: *And vpon them were strong Towers of wood that couered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him:* Ibid. 37.

Elephants  
how prouo-  
ked to fight.

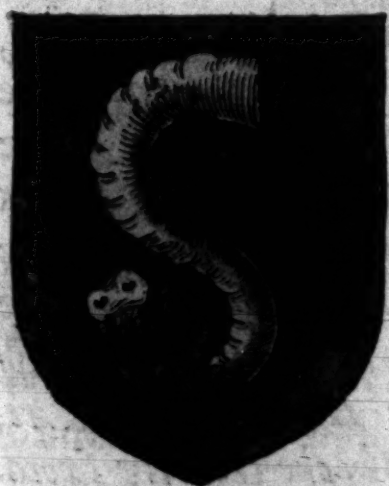
1. Mac. 6. 34.

The incom-  
parable  
strength of  
the Elephant



Hee beareth *Sable* on a *Fesse* betweene three *Elephants heads*, *Erased Argent*, as many *Molets* of the first, by the name *Pratte*. When any part is thus born with ligges, like peeces of the flesh or skinne, depending, it is termed *erasing*, of the *Latine* word *erado*, to *scrape* or *rent off*, or of the *French*, *Arrasber*, of the same signification. This being the first place of such bearing, I thought good heere to obserue that this *Erasing* and *Couping* are the two common accidents of parts borne. *Couping* is when a part is cut off

smooth, as in this next example.



The *Field* is *Purple*, the *Proboscide*, *Truncke*, or *A Proboscide* *Snowt* of an *Elephant*, in *Pale Couped*, *Flexed* and *Reflexed*, after the forme of a *Romane S*, Or. *Bara pag.* 147. setteth down this for the *Coat of Cyneus King of Scythia*, where also he noteth that *Idomenes King of Thessaly*, the son of *Deucalion* did beare *Gules* a *Proboscide* of an *Elephant* after this manner *Argent*. The *Elephant* hath great strength in this part, and vseth it for his *Hand*, and all other *uses* of agilitie, wherein *Nature* hath recompensed the vnaptnesse of his *legges*, which other

*beasts* do vse to such seruices. The *Roman Histories*, do relate of an *Elephant* of a huge greatnesse caried in a shew about *Rome*, which (as it passed by) a little boy pried in his *Proboscis*, therewith beeing enraged hee cast vp the child a great height, but receiued him againe on his *Snowt*, and laid him down gently without any hurt, as if the *beast* had considered, that for a *childish* fault, a *childish* fright were reuenge enough.

Hee



A Fesse be-  
tween three  
Horses.



He beareth *Sable*, *A Fesse betweene three Horses passant, Argent* by the name of *Stampe*. A horse erected bould vpright, may bee termed *enraged*, but his noblest action, is expressed in a *saliant* forme. This of all beasts for mans vses, is the most noble and behoofefull either in *Peace* or *Warre*. And sith his service and courage in the *Field* is so eminent, it may bee maruelled why the *Lion* should be esteemed a more honourable bearing. But the reason is, because the *Horses* service and strength is principally by helpe of his *Rider*,

whereas the *Lions*, is his owne : and if the *Horse* be not mounted, he fights auerse turning his heeles to his aduersary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other wholefooted beasts) that their *Legges* are at the first as long as euer they will be: and therefore young foales scratch their *Eares* with their hinder foot, which after they cannot doe, because their *legges* grow onely in biguesse, but not in length. *Plin. lib. 11. cap. 48.*

A Horse head  
couped.



He beareth *Gules* a *Horsehead, Couped Argent*, by the name of *Marthe*. The neighing of the *Horse* is a token of his great courage, as appeareth, *Iob 39. Hast thou giuen the Horse strength, or couered his Necke with neighing? Whose fiercenesse also he singularly describeth thus: He swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha, He smelleth the battle a farre off, and the noise of the Capitaines and shouting.*

A Horsehead  
couped on a  
Canton Er-  
mine.  
*Iob 39.*



He beareth *Ermine* on a *Canton, Sable, a Horsehead, Couped Argent*, with a *Bitte* and *Raines, Gules*, by the name of *Brixston*. The vndantable Courage of the *Horse*, *Iob* in the forecited Chapter doth pourtrait most liuely, saying : *Hast thou made him afraid as the Grashopper? his strong neighing is fearefull. Hee diggeth the valley, and reioiceth in his strength, and goeth forth to meete the Harnessed man. He mocketh at feare, and is not afraid, and turneth not backe from the sword.*

Though the *Quiuer* rattle against him, the glittering speare and the shield. To gouerne him no lesse needful is the *Bit* and *Raines* sometimes to hold him in, then is the *Spurre* to put him forward : and therefore *Dauid* likens an unruly man, to a *Horse*, which thou must keepe in with *Bit* and *Bridle*, lest he fall vpon thee.





Hee beareth *Argent*, a *Fesse* betweene *three Asses* Three Asses  
Passant, Sable by the name of *Askewe*. The *Ass* is the passant.  
liuely *Embleme* of *patience*, whom therefore our blef-  
sed Sauour (being *Patience* and *humility* it self) hono-  
red with his owne riding; which haue made some to  
fancy euer since that time, that the *blacke line* on the  
*ridge* of all *Asses* backes, thwarted with the like ouer  
both the *shoulders*, is stamp't on them as the *Marke* of  
his *Crosse* whereon he was to shew his *patience* by suf-  
fering for vs. But because men account *Patience* ra-

ther a *stupidity*, then a commendable *vertue*, therefore they haue turned the  
*Ass* to be an *Embleme* of *reproch* and *dulnesse*: and some thinke the first cu-  
stome of noting a *Cuckold* with the *forke* of two fingers (which we call *Hornes*)  
was an imitation of the *Asses* long *Eares*, which he seemed worthy of for his  
*folly*, whom a *wily woman* could make such an *Ass*. But there are many such  
eared *creatures* which cannot *bray*.



He beareth *Argent*, an *Asses* head *Erased*, *Sable*, by An Asses  
head erased  
the name *Hocknell*, *Cheshire*. In the second of *Kings*,  
we read that *Benhadad* King of *Aram*, did beset the  
Citie of *Samaria* with his Host, and laid so strait siege  
thereunto, as that an *Asses* head (which as it seemeth  
was reckoned amongst things of least esteeme) was  
valued at fourescore peeces of Siluer. Which per-  
haps gaue occasion vnto the old Prouerb: *Asini caput*  
*ne laues Nitro*: Wash not an *Asses* head with Niter;  
which is a matter white like salt and full of holes as

a *Sponge*: whereby we are admonished not to bestow our time, charge, and  
trauell in matters of small moment: and not (as wee say in our *English pro-*  
*uerbe*) make more adoe about the *broth* then the *meat* is worth.



Hee beareth *Gules*, a *Mule* passant, *Argent*, by the A Mule pas-  
sant.  
name of *Moyle*. The generation of *Mules* seemeth to  
be the inuention of *Anah* the sonne of *Zibeon*. For it  
is said, *Genesis* 36. *This was Anah that found Mules in*  
*the wildernesse, as hee fed his Father Zibeons Asses*. Who  
not contented with those kindes of *beasts* which God  
had created, found out the monstrous generation of  
*Mules*, betweene an *Ass* and a *Mare*. A *Mule* depi-  
cted passant, hath his chiefeft grace.



## SECT. III. CHAP. XIII.

Beasts wholefooted.



Fourefooted Beasts armed with hornes

FTER *Beasts wholefooted*, succeed those, who are *clouen-footed*, whether into *two parts* or more. And first, for those which haue their feet diuided into *two parts* onely, they are for the most part *Armed* with *hornes*, as the following examples shall illustrate. And by the way this must be noted, that these *horned beasts*, besides that their members are borne *Couped*, and *Errased* (like other *Beasts*) haue also their *heads* borne *Trunked*: an accident that seldome befalleth *Beasts* of other kinds. Which forme of bearing you shall heereafter see in due place.

A Bend with three Calues



He beareth *Argent* on a *Bend Sable*, three *Calues Or*, by the name of *Veale*. If these *Calues* line to weare *Hornes* which differ either in *Metall* or in *Colour* from the rest of the body, then must there special mention of such difference in *Blazoning*, as you shall see in the next example. *Plinie* saith, that *Nature* seemed to sport her selfe in making such variety of *hornes* of *beasts*, as so many seuerall kindes of *weapons*, wherewith they come *armed* into the *Field*; for in some she hath made *knagged* and *branched*, as in *Red* and *Fallow deare*; In

others *plaine* and *uniforme*, without *Tines*, as in *Spitters*, a kind of *Stagges* which thereupon are called in *Latine*, *Subulones*, and that their *hornes* are like to the blade of a *Shoomakers Awle*; but of all other, the *hornes* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be resisted.

A Bull passant



He beareth *Ermine*, a *Bull passant Gules*, *Armed* and *unguled Or*, by the name of *Benill*. The *Bul* is the ring-leader amongst ruther beasts, & through hope of his increase of breed, he is priuiledged to range in all pastures with free ingresse and egress. The *Bul* being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signifie their gratefulnesse for the laborious trauell of the *Oxe*, did stampe the similitude of an *Oxe* vpon a certaine coine which they called *Didrachma*, which piece contained two

*Drachmaes*, which maketh of our mony little more then *Eleuen pence halfe peny*. Whereupon this *Prouerbe* was grounded, *Per linguam Bos inambulatur*: The *Oxe* walketh vp and downe with the tongue. Reprouing thereby the dishonesty of those *Aduocates*, that (hauing receiued *bribes* of the *aduerse part*) doe from thenceforth seeke to peruert and poison the cause of their *Client*, either by betraying of his cause to his *Aduersary*, or else by not *pleading*, or by *couenous* pleading, vtterly to defeate his *Clients* right. *Ab his & similibus serua nos Domine.*

Hee





He beareth *Argent*, a *Bulle's Head Erased Sable*, by the name of *Carfelack*. The *Bulle's Head* may signifie a man enraged with desire of reuenge, whom nothing can satisfie but the vtter spoile and ruine of his aduersarie. The strength of the *Head* and the *Necke* of a *Bull* is very great, and his forehead seemeth to bee made for fright, insomuch as hee is of some thought to be named *Taurus*, à *toruitate*, in respect of his stern and gastly looke : his hornes are strong and sharpe, wherewith hee tosseth great and weightie beasts into

the aire, and receiueth them againe, doubling their eleuation with renewed rage and strength, vntill they be vtterly confounded.



The *Field* is *Luna*, a *Cheueron Mars* betweene three *Bulle's heads Couped Saturne*, *Armed Sol*. This *Coat-armour* pertaineth to the *Right Noble Family* of *Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the *vertuous and beauntious Ladie Anne* daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the *memorie* of whose long, most prosperous, and flourishing *Gouernment*,

be blessed and eternized to all future Posterities.



He beareth *Gules*, a *Cheueron* betweene three *Bulle's Heads Argent*, *Armed Or*, by the name of *Baynham*. Some *Blazoners* (by what reason induced I know not) doe terme this kinde of *Bearing*, *Caboshed*, being deriued of the *Spanish word Cabeça*, signifying a *Head*: but *Bara* a good *French Armorerist*, holding it impertinent, vseth not this word at all ; but *Blazoneth* it a *Bulle's Head* only : because any *Head* thus borne, is vnderstood to be so cut off, as no part of the *Neck* be appendant to the same ; and therefore this *Blazon* will serue

if any other *Head* chance to be borne in this kinde.



He beareth *Argent* on a *Mount Proper*, a *Stagge Couchant*, *Gules*, by the name of *Harthill*. The *Stagge* is a goodly beast, full of state in his gate and view, and (amongst *Beasts* of Chase) reputed the chiefe for princely game and exercise : and after hee hath beene honoured by the pursuit of a *King* in person, thenceforward he is innobled with the name of a *Hart*. It is obserued of him, that finding himselfe fat, hee euer coucheth and sculketh in secret places, to auoid chasing, as knowing himselfe worth following, and worth

killing (as was said of the great *Stag* at *Killingworth*) but most vnfit for flying.



A Stagge  
standing.

ring;) the other, exceeding speed of foot, to flie from the danger when it approacheth.

He beareth *Sable*, a *Stagge* standing, *Argent*, attired and vnguled, *Or*, by the name of *Iones* of *Monmouthshire*. The *Stagge* which erst you saw *Couchant*; you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours aboue others; the one, exceeding quicknesse of hearing, to foreknow his hazards, and so the sooner to preuent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other, exceeding speed of foot, to flie from the danger when it approacheth.

A Stagge  
tripping.

He beareth *Argent*, a *Stagge* *Tripping Proper*, *Armed* and *Vnguled*, *Or*, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes one skilfull in *Musicke*, or such a one as taketh a felicity and delight in harmonie: Also, a man that is wise and politicke, and well foreseeth his times & opportunities: A man vnwilling to assaile the *Enemie* rashly, but rather desirous to stand on his owne *Guard* honestlie, then to annoy another wrongfully.

A Stagge  
springing.

He beareth *Vert*, a *Stagge* *Springing* forwards, *Or*, by the name of *Gilliland*. *Pliny* saith, that *Hornes* are so mollified with waxe whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this deuice, neither can *Art* forme a fashion of more stately decencie, then she hath done on the *Stagge*. All *Hornes* in a manner be hollow, saue that towards the pointed tippe they be solid and massie. Only *Deere*, both *redde* and *fallow*, haue them solid thorowout.

A Stagge in  
his full  
course, pro-  
secuted by a  
brace of  
dogges.

He beareth *Azure*, a *Stagge* in his full course, *Or*, hotly prosecuted by a *Brace* of *Dogges*, *Argent*, all *Bendwaies* and at *randon*, by the name of *Yardeley*. Though *hornes* be assigned to the *Stagge*, *Bucke*, and other like *Beasts*, for *weapons*, both *offensue* and *defensue*, yet doe they seldome vse them to those ends; being therein like many *Gallants* well attired and *Armed*, but it is more for shew then for vse, when it comes to prooffe. So *David* speakes of some, who carrying *bowes*, turned their *backes*; as hauing *Armes*, but wanting *Hearts*. And it may be, the *Hart* hath his name, as *Mons à mouendo*, for being *Hartlesse*: but sure it is, that all the *Armour* in the *Tower* is not enough to arme a *Daftards* heart.

He





He beareth *Vert*, a *Fesse*, betweene three Bucks, in full course *Or*, by the name of *Robertson*. This kind of *Three Bucks in full course* *Deere* is called *Cervus Palmatus*, for the resemblance that his *Horns* haue with the *Hand* and *Fingers*. This *Beast* reposeth his safetie cheeflie in *Flight*, wherein he is verie swift in case of pursuit: his colour most commonlie *Sandie*, with a *Blacke strake* along his *Backe*; their *Sides* and *bellies* spotted with *White*, which spots they lose through age: their *Females* are more variable in colour, as being sometimes all *white*.



He beareth *Vert*, a *Cheueron Argent*, betweene three *Robuckes* in full course, *Or*, by the name of *Robertson*. As very a *Coward* as this *Beast* is, which thus flieth with his *weapons*, yet two times there are when hee dares turne head on his foe: the one is, when it is for his life, as when hee is chased out of breath, and his strength so spent, that he cannot by flight escape: *Desperatio facit audacem*: hee is more then a *Coward* that will not fight when he sees his case desperate; and therefore it is a generall rule in good policie, neuer to

put them to the vtmost exigent and extremitie, with whom we desire to preuaile: according to the old English prouerbe, *Compell a Coward to fight, and he will kill the Diuell*: which was the cause that the *Romans* landing in this *Kingdome*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time hee will fight to the death with his *Riuall* or hinderer of his hot desire.



He beareth *Azure*, three Bucks tripping *Or*, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath a degree and measure of all the properties of the *Stag*, but commeth farre short of his *statelineffe* and *boldnes*, (for there are degrees of courage euen amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensue buckler*, then *sharpe* as the *Stagges* for the *thrust*. Their best qualitie is, that they are *sociable*, and loue to keepe together in *Heards*; which is the property of all harmelesse and peaceable creatures, which are of comfort and courage only in company; whereas all *Beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Hee



Stagges at  
gaze.Female  
Deere  
borne.

Arist. Top. 1.



rare Bearing, heere next following.

He beareth *Argent*, a *Fesse Azure* betweene three *Stagges* standing at gaze or *gardant*, *Gules*, by the name of *Robertson*. Sometimes the females both of *Red* and *Fallow Deere*, to wit, *Hindes* and *Does*, as well as *Stagges* and *Buckes*, are borne in *Coat-armour*: but such bearing is holden lesse commendable then that of *Males*, because *Masculinum dignius est Feminino*, as *Aristotle* witnesseth, *Topic. 1. The Male is ever nobler then the Female*. To prooue that *Females* are borne also, I haue (out of many examples) selected one of

Hindes  
counter-  
tripping.

Plin. lib. 9.

left the *Females* altogether disarmed: whereof *Martial* writeth in this maner;

Hee beareth *Sable*, two *Hindes* Counter-tripping in *Fesse Argent*, by the name of *Cottingham*. *Pliny* in his *Naturall Historie*, *Lib. 9.* writeth, that among all sorts of *Beasts*, the *Males* are more stomachfull, and of greater courage then the *Females*, excepting in *Panthers* and *Beares*: and that those parts that *Nature* hath bestowed vpon *Beasts*, to serue them (as it were) in stead of weapons, as *Teeth*, *Hornes*, *Stings*, and other such like, she hath giuen them especially vnto the *Males*, as to those that are both better and stronger, and hath

Martial.

*Dente timeatur aper; defendunt cornua Ceruum:*  
*Imbelles Dama, quid nisi prada sumus?*

The *Boares* Tuskes him protect; the *Hart* trusts to his *Horne*:  
We harmlesse armelesse *Hindes* for prey are left forlorne.

Stagges  
heads cou-  
ped.Attires of  
Gentle-  
women.

of the *Stagges* Head doe increase Yeerely, vntill he hath accomplished the full number of *Seuen Yeeres*, and then decreaseth againe.

Hee beareth *Argent*, three *Stagges* Heads, Couped *Sable*, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-womens* Heads, were first found out and deuised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly to behold, and doe become the *Beast* right-well: and that *Nature* bestowed *Horns* on them, more for Ornament then for *Assault*, appears by this; that they repose their safetie, rather in their *Speedie* foot-man-shippe, then in the strength of their *Heads*. The times

He





He beareth *Gules*, three *Bucks Heads, Couped, Or*, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the *Head* in *Coat-Armour*, is in respect of the more noble vse thereof; for by it is the whole bodie governed and directed, and is called in Latine *Caput*: *Quia capiat omnes sensus*, and he that is a *Head* should bee suer to haue all his *Senses* about him, as the *Head* hath.

Three Bucks heads couped.



He beareth *Argent*, on a *Fesse Sable*, three *Stagges heads, Erased Or*, by the name of *Bradford*. *Lacie* (in his nobilitie) saith, that the *Head* of any *Beast* borne *Erased*, as this is, is one of the best manner of *Bearings*. The *Heads* of such *horned Beasts*, were wont to be held *Sacred* to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a *horned Creature*, and *Apollo* for being a good *Bow-man*, deserved the *Horns* for his reward.

Three Staggs heads erased.



He beareth *Argent*, a *Buckes Head Gules*, by the name of *Trye*. Of all the parts or members of *Beasts, Birds*, or other living things, the bearing of the *Head* (next to the whole bearing) is reckoned most honourable, for that it signifieth that the Owner of such *Coat-armour* forced not to stand to the face of his enemy.

Bucks head trunked.



He beareth *Argent*, three *Raine Deeres heades, Sable*, by the name of *Bowet*. If you should haue occasion to make mention of the *Hornes* of any sort of *Deere*, by reason that they be of a different *Metall* or *Colour* from their bodies, you must terme them *Attired*. If (vpon like occasion) you shall speake of their *Clawes*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.

Three Raine-deeres heads



Three attires  
of a Stagge.

lianus noteth.

This Field is *Sol*, three Attires of a Stagge, borne *Paly Barry, Saturne*. This Coate-armour pertaineth to the renouued Family of the most *High, Puissant* and *Noble Prince, Fredericke* late *Duke of Wirtemberge*, and of *Tec. Count. of Mountbeliard*, Lord of *Heydenheib*, &c. and *Knight* of the most *noble Order* of the *Garter*. The Stagges hauing cast their *Hornes* doe skulke in secret and desolate places, because they find themselves disarmed and destitute of their former strength, which maketh them more carefull of their safety, as *A-*

An Vnicorne  
Seiant,

no. But the great esteeme of his *Horne* (in many places to be seene) may take away that needlesse scruple.

He beareth *Argent*, an *Vnicorne Seiant, Sable, Armed*, and *Vnguled Or*, by the name of *Harling*. The *Vnicorne* hath his name of his *one Horne* on his forehead. There is another *Beast* of a huge strength and greatnesse, which hath but *one Horne*; but that is growing on his *Snout*, whence he is called *Rhinoceros*, and both are named *Monoceros*, or *one Horned*: it hath been much questioned amongst *Naturalists*, which it is that is properly called the *Vmeorne*: and some haue made doubt whether there bee any such *Beast*, as this, or

An Vnicorne  
tripping.

He beareth *Gules* an *Vnicorne tripping, Argent, Armed & vnguled, Or*, by the name of *Musterton*. Touching the inuincible nature of this *beast*, *Iob* saith, *Wilt thou trust him because his strength is great, and cast thy labour vnto him? Wilt thou beleue him, that he will bring home thy seed, and gather it into thy barne?* And his *vertue* is no lesse *famoused* then his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Inso much as the generall conceit is, that the wild beasts of the *Wildernesse*, vse not to drinke of the

*Pooles*, for feare of venemous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoeuer it be, this *Charge* may very well be a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilitie to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truely be called *manlinesse*: and that these two should consort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.





He beareth *Sable*, three *Vnicornes* in *pale*, *Current*, *Argent*, *Armed Or*, by the name of *Farrington*. It seemeth by a question mooued by *Farnesius* that the *Vnicorne* is neuer taken aliue; and the reason being demanded, it is answered, that the *greatnesse* of his mind is such, that he chooseth rather to die then to be taken aliue: where in (saith hee) the *Vnicorne* and the *valiant minded Souldier* are alike, which both contemne death, and rather then they will be compelled to vndergoe any base *seruitude* or bondage they will lose their liues.

Three Vni-  
cornes cur-  
rent.



Hee beareth *Gules*, three *Vnicornes* heads *Couped*, *Argent*, by the name of *Shelly*. The *Vnicorne* is an *untameable* beast by nature, as may be gathered by the words of *Iob*, *cap. 39*. *Will the Vnicorne serue thee, or wil he tarry by thy Crib? 13. Canst thou bind the Vnicorne with his band to labour in the furrow, or will hee plow the vallies after thee? After all these clouen-footed Beasts,* I will adde one more no way inferiour in *stomack*, and absolute resolution to any of the former.

Three Vni-  
cornes head  
couped.



Hee beareth *Argent* a *Boare* *passant*, *Gules*, *Armed*, *Or*, by the name of *Trewarthen*. The *Boare* though he wanteth *horne*s, is no way defectiue in his *Armour*, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts, for that he hath both *weapons* to wound his foe, which are his *strong* and *sharpe Tuskes*, and also his *Target* to defend himselfe; for he useth often to rub his *shoulers* and *sides* against *Trees*, thereby to harden them against the stroke of his *aduersary*; and the shield of a *Boare* well mannaged, is a good *Buckler* against that cruell *Enemy* called *Hunger*.

A Boar pas-  
sant.



He beareth *Argent*, three *Boares* heads, *Couped Sable*, *Armed Or*, by the name of *Cradocke*. The *Boare* is so cruell and stomachfull in his fight, that hee foameth all the while for rage; and against the time of any encounter he often whetteth his tusks to make the more piercing. The *Boare* hath been much honoured by being the *Crest* of an *Earle*, which seemeth to be giuen to the House of *Vere*, because *verres*, is the name of a *Boare* in *Latine*.

Three Boar  
heads cou-  
ped.



## SECT. III. CHAP. XV.

Beasts ha-  
ving many  
Clawes.



Itherto of such beasts as we call *Animalia bisulca*, which haue their feete parted onely into two *Clawes*: the next part of our *distribution*, containeth those which are called *Multifida*, which haue many *Clawes*; of which sort, are not onely, *Lions*, *Beares*, *Wolues*, and others of fierce and *rauenous kinde*, that liue by *Pray*, and *spoile*: but such also as are of *timorous nature*, whose chiefeft safety consisteth rather in swiftnes of foot, then in any other meanes, as *Foxes*, *Hares*, *Conies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer to your heedful obseruation, certaine *notes* as well of *generall*, as of *particular vse*, concerning beasts of this kind; not forgetting (by the way) such *Rules* and *Obseruations*, as haue beene already commended to your regard, that especially, touching mixt bearing, of *Ordinaries*, and common *Charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Obseruations* and *Ex-amples* I hold it fit to begin with *Beasts of fierce nature*; and first, with the *Lion*, reckened the *King of Beasts*: *Dignioribus enim digniora loca sunt danda, Highest person highest place.*

Opinion of  
some French  
Armorists.

Rule gene-  
rall.

Difference  
betweene  
the Lion and  
Leopard.

Generous  
Lions how  
knowne.

Lions shaggy  
Locks.

Some *French Armorists* are of opinion, that the *Lion* should neuer be made *Gardant*, or *full faced*, affirming that to bee proper to the *Leopard*: wherein they offer great indignity to that *roiall Beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish al the *beasts* of the *field*; and wherein consisteth his chiefeft maiesty, and therefore may not be denied that prerogatiue. *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt.* All *Beasts* should be set forth in their most *generous action*, for therein they shew their chiefeft vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubiq; depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo verò habet unum colorem, continuum, cum pectore hispido, cum certis iubis in cauda.* The *Leopard* is portraied with *blacke spots*, and a *great head*, and no where *shaggy*: whereas the *Lion* is of *one colour*, *shaggy brested*, with a certaine *tuft of haire* in his *traine*. So that it is euident that the *Leopard* is notably distinguished both in *shape* and *colour*, and not by his full faced countenance as they dreame. Moreouer, *Vpton* saith, that he had often obserued *Leopards* borne by diuers *noble men*, as well *halfe-faced* as *gardant*.

It is obserued that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy locks* that doe couer his *necke* and *shoulders*, which are infallible tokens of his noble *courage*, especially if those his *locks*, be *crisped* and *curled*, and *short* withall. Such *Lions* were those whereof *S. Hierome* maketh mention, *In vita Pauli Eremitæ*, saying, *Talia in animo voluente, ecce duo Leones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur*: Two *Lions* came running with their *shaggy lockes* wauering about their *shoulders*. Moreouer the *thicknesse* of the *Lions Mane*, is a testimony of his *generous birth*, and by the same he is distinguished from the *degenerate & Bastard* race of *Leopards*, be-  
gotte



gotten betweene the *Adulterous Lionesse* and the *Parde*, which are naturally deprived of this noble marke; and not onely so, but they are also bereft of that bold and inuincible courage, that the generous sort of *Lions* haue. For these respects, the degenerate brood of *Lions* are called in Latine, *Imbelles Leones*, that is, *Heartlesse* or *Cowardly Lions*; whereas the true *Lion* is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degenerauit*; That is generous which degenerateth not from his kinde: by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because hee degenerateth from the vertues of his *Ancestors*.

Cowardly  
Lions which.

*Lions, Beares, Wolues*, and other *Beasts* of rauening kinde, when they are borne in *Armes* feeding, you must terme them in *Blazon*, *Raping*, and tell whereon. To all *Beasts* of prey, *Nature* hath assigned *Teeth* and *Tallons* of crooked shape, and therewithall of great sharpnesse, to the end they may strongly seize vpon and deteine their *Prey*, and speedily rend and diuide the same. And therefore in *Blazoning* of *Beasts* of this kinde, you must not omit to mention their *Teeth* and *Tallons*, which are their only *Armour*: for by them they are distinguished from those tame and harmelesse *beasts*, that haue their *Teeth* knocked out, and their *Nails* pared so neere to the quicke, as that they can neither bite nor scratch with much harme. Those *Teeth* and *Tallons* are euermore in *Coat-armours* made of a different colour from the bodies of the *Beasts*: and therefore in *Blazoning* of *Beasts* of this kinde, when you speake of their *Teeth* or *Tallons*, you shall say they are thus or thus *Armed*. So likewise if you speake of their *Tongues*, you shall say they are thus or thus *Langued*.

Rule 1.

The *Lion* (saith *Vpton*) passing thorow stonie places, doth contract his *Tallons* within his flesh, and so walketh on his feet, as if hee had no *Tallons* at all, keeping them exceeding choicely, lest hee should dull and blunt their sharpnesse, and so become lesse able to attach and rend his *Prey*. And this propertie seemeth not to be peculiar to the *Lion*, but common to all *Beasts* of *Rapine*: as *Pliny* ascribeth the same propertie to *Leopards*, *Panthers*, and such other, as well as to the *Lion*.

Propertie of  
Beasts of Ra-  
pine.

Not only *Lions*, but also all other *Beasts* of rauinous kinde, (according to *Bekenham*) doe bring forth their young in some part defectiue; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth blinde, *Beares* deformed and shapelesse, &c. For *Nature* would not they should attaine perfection in the wombe, in regard of the safety of their *Damme*, lest in their production they should spoile and rent her wombe by their *Teeth* and *Tallons*.

Defectiue  
production  
of beasts of  
Rapine.  
Natures  
forefight  
heerein.

Other more particular *Rules* there are concerning the diuers kindes and peculiar actions of *Beasts* of *Rapine*, which shall follow in their more conuenient places. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised *Rules*: *Præcepta enim quantumuis bona & concinna, mortua sunt nisi ipse auditor varijs exemplis ea percipiat*: Good and fit precepts are but dead, vnlesse examples giue them life. Of which opinion was *Leo* the Tenth, when he said,

Other Rules  
elsewhere.

*Plus valent exempla quàm præcepta,  
Et melius docemur vita quàm verbo:*

*Examples are more forcible then Precepts,  
And our liues teach more then our words.*



Lion dor-  
mant Stan-  
dard of the  
Tribe of  
Iudah.



When Iudah  
seemed to  
leepe.

(saith he) *Rex Iuda similis esse cepit Leoni dormienti; neq; enim erectis iubis timorem suum late effudit, sed quodammodo accubuit in spelunca. Latuit tamen quedam occulta virtus sub illo sopore, &c.* The King of Iudah was then like a sleeping Lion, which did not shew his rage with his erected Shagge; but did as it were lurke in his Denne, yet so as he lost not his Strength in this sleepe, neither durst any the most aduenturous to rowse him. This may bee true of the King of Iudah; but surelie the Lion of the Tribe of Iuda, doth neither slumber nor sleepe, though hee seemeth to sleepe; neither doth their vengeance sleepe who dare pro- uoke him. It is reported that the Lion sleepeth with his Eies open; so should Gouvernours doe, whose Vigilancie should shew it selfe, when others are most at rest and secure.

Lion Cou-  
chant.



Generous  
minde.

*animus facilius ducitur quam trahitur:* The generous mind you may easier lead, then draw. So when the children of Princes offend, their Pages are whipt before them; and the Persians, if a Noble man offended, brought forth his Garment and beat it with wands.

Lion Seiant,



Hee beareth Gules, a Lion Seiant, Argent. Though this forme and gesture hath affinitie with the former, yet the difference is easilie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceede from the most quiet, to the most fierce gesture and action.





The Field is Mars, a Lion Passant, Gardant, Sol. This was the Coat-armour of William Duke of Aquitaine, and of Guyan, one of the Peeres of France, whose Daughter and Heire named Elianor, was married to Henry the second King of England: by reason of which Match the Field and Charge being of the same Colour and Metall, that the then Royall Ensignes of this Land were, and this Lion of the like Action that those were of; this Lion was vnited with those two Lions in one Shield: Since which time the Kings of England, haue borne three Lioncels Passant, Gardant, as heereafter shall appeare.

Lion Passant  
Gardant.

Vnion of  
this with the  
Armes of  
England.



He beareth Argent, three Lioncels Passant Gardant in Pale Barre-waies, Langued and Armed Gules. This Coat-armour pertaineth to the worthy Gentleman Sir John Brograve Knight, his Maiesties Attorney Generall of the Dutchie of Lancaster. In the Blazoning of Armes consisting of more Lions in a Field then one, you must terme them Lioncels, (according to Leigh) which is as much to say, as so many young or petite Lions. The reason of this Rule I take to be this, that inasmuch as the Lion hath a Prerogative Royall ouer all Beasts, and cannot endure that any other should participate of the Field with him, Quia Principes nolunt pares, Princes will admit no fellowes, to the impeachment of their Soueraigntie; therefore the bearing of diuers Lions in one Field, must be vnderstood of Lions whelpes, which as yet haue not the feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated Royall Soueraigntie ouer all Beasts: But Leones adulti participationem non admittre solent: When they are of yeeres, they will know their owne worth. Note that this Rule must be vnderstood with a certaine limitation in some particular Cases, Quia non est Regula adeo generalis, quin admittit exceptionem in suo particulari: For this Rule hath no place in Coat-Armours composed of any of the honorable Ordinaries; because by reason of the interposition of such Ordinaries (saith Leigh) euery one of them is reckoned to be of as great dignitie as if hee were borne diuidedly in so many seuerall Escucheons, and that in respect of the Soueraigntie of the Ordinarie so interposed; for which cause, they haue the title of most worthy Partitions. And so shall you reckon of all other Coat-armours consisting of things so diuided. That Lions are borne with Ordinaries, is apparent by these following Escucheons.

Three Lion-  
cels Passant  
Gardant.

Rule.

Reason  
thereof.

Limitation  
of this Rule.

Where this  
Rule faileth.



Hee beareth Gules on a Fesse Argent, three Lioncels Passant Gardant Purpure. These Armes appertaine to Arnold Oldefworth Esquire, Keeper of the Hanaper of his Maiesties High Court of Chancerie. Such is the noble courage and magnanimitie of the Lion, as that in his greatest rage and furie he neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

Lioncels  
Passant  
Gardant.

*Parcere prostratis scit nobilis ira Leonis:*

*Tu quoque fac simile, quisquis regnabis in orbe.*

He



Lion Passant  
parted per  
Pale.



He beareth *Gules*, two *Barres Ermine*, in *Chiefe*, a *Lion Passant*, parted *per Pale*, *Or & Argent*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escoccheon* but halfe his face, whereby he is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more *confidencie* and *resolution*, but the *Gardant* with more *vigilancie* and *circumspection*; which both being ioined, doe make an absolute *Commander*.

Lion Saliant  
how discerned.



His gesture  
in prosecution.

Hee beareth *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The *Proper forme* of a *Lion Saliant*, is when his *right forefoot* answereth to the *Dexter corner* of the *Escoccheon*, and his *hindmost foot* to the *sinister base point* thereof. And he is termed *Saliant*, à *saliendo*; because when he doth prosecute his *Prey* he pursueth the same *leaping*, which action hee neuer vlieth when he is *chased* in fight, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of the *Field*, but to fly, is a reproch; and therefore of all *gestures*, I neuer find any *Lion current*.

Lion Rampant  
how knowne.



His gesture  
in seazing.

of the *Lion* pursuing his *Pray*, so this sheweth his *gesture* in *seazing* on it when he hath attained it.

The *Field* is *Ruby*, A *Lion Rampant Pearle*. This *Coat-armour* pertaineth to that most *Honorable* Familie of the *Howards*. As touching the *bearing* of the *Lion* after this *manner*, I hold that then hee may be truly said to be *Rampant*, when he standeth so *directly* vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his foote, whereupon he standeth in a *perpendicular line*, and not by placing of the *left foot*, in the *Dexter corner* of the *Escoccheon*, as *Leigh* would haue it. As the former example sheweth the *gesture* of the *Lion* pursuing his *Pray*, so this sheweth his *gesture* in *seazing* on it when he hath attained it.



He beareth *Argent*, three *Lioncels Rampant*, *Gules*, a *Chiefe* of the *Second*, by the name of *Yeluerton*. The *Lion* (saith *Farnesius*) is a liuely *Image* of a good *Souldier*, who must be *valiant* of *courage*, *strong* of *body*, *politike* in *counsell*, and a *foe* to *feare*. Such a one was the most valiant *Prince Richard* the *Second*, surnamed *Cuer-d' lion*; whose renowned *aduentures*, suited with all *courage* and *politike care*, gaue him the eternal name of the *Lion-heart*.





Hee beareth *Or*, two *Lioncels Rampant, Combatant, Gules, Langued and Armed, Azure*. Notifying (saith Leigh) that these were two *Lions* of sundry *Regions*, which of manhood must combat, onely for *gouvernement*, for the *Lion* is as desirous of mastery as a courageous *Prince* is ambitious of *Honour*: which if it be in a iust title and claime is a *vertue* in a *King*, and no way to bee disliked: for it was a *Roiall Apothegme* worthy that great King, *Nemo me maior, nisi qui Iustior*; I acknowledge no king greater then my selfe, but he that is iuster.

Lioncels  
Rampant  
Combatant.

The signifi-  
cation there-  
of.



He beareth *Azure*, two *Lioncels Rampant, Endorsed Or*. This *Coate* (saith Leigh) was borne by *Achilles the Grecian* at the siege of *Troy*: and Leigh takes it to be a combat intended between two valiant men, and they both keepe appointment and meete in the *Field*, but the *Prince* fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the *Field*; for their stout stomachs will not suffer them to goe both one way, because it is counted an iniury to hardinesse to goe first

Lioncels  
Rampant En-  
dorsed.

Signification  
of such bea-  
ring.

out of the *Field*.

There are yet other formes of bearing the *Lion* then are hitherto expressed, as in these next *Escocheons* may be seene.



The *Field* is *Mars*, a *Tricorporated Lion*, issuing out of the three corners of the *Escocheon*, all meeting vnder one head in the *Fesse point, Sol, Langued and Armed* *Iupiter*. A like *Lion* did *Edmund* surnamed *Crouch-back* (Earle of *Lancaster* and brother to *King Edward I.*) beare in *Deuice*. As appeareth by the *Seale* of the same *Edmund*; the circumference of which *Seale* containeth this inscription, *SIGILVM ED-*

Lion Tricor-  
porated.

A like Lion  
borne in  
Deuice.

Inscription  
of a Seale.

heerein it differeth from this, that where the middlemost of the bodies in this is borne *Rampant* and the other two descend from the corners of the *Escocheon*; contrariwise, in the *Seale* the two lowermost are borne *Passant*, and the third descendeth from aboue, and are al conioined in the Center of the said circumference. The like also was borne in *Deuice* by one of the *Ancestors* of the *Right noble and Honorable* the Lord *Carew*, now *Vicechamberlaine* to the *Queenes Highnesse*. But the *Field* of this was *Tapeze*, and the *Lion Diamond*; moreouer the middlemost body of this was *Rampant*, and the other two after a sort *passant*.

Another like  
borne also  
in Deuice.

Hee



A demy Lion  
Rampant.

He beareth *Or*, a *Demy Lion Rampant*, *Gules*, by the name of *Mallory*. There are certaine formes of bearing much like vnto this at the first sight, but are diuers from it in bearing, and doe receiue a different forme of *blazon*, whereof good heede must be taken, *Quia diuersitas nominis denotat diuersitatem rei*. The diuersitie of names doth manifest the diuersity of things: inasmuch as names are significant demonstrations of things, and expresse notes of their differences; in so much as if a man shall marry a woman by the name of *Elenor*, her name being *Elizabeth*, it is of some holden that such marriage is in it selfe void, in respect that she is not the woman she was taken to be.

A Lion issuant.



He beareth *Azure* on a *Chiefe Or*, a *Lion Rampant*, issuant *Gules*, *Langued* and *Armed* of the first, by the name of *Markham*. This Lion is said to be *Issuant*, because he doth issue from out of the bottome of the *Chiefe*, and so must other things bee *blazoned*, which thus arise from the bottome thereof.

A Lion issuant.

A *Lion issuant* borne in *Coate-armour*, is where the *Coate* is first charged with a *Chiefe* or other *Ordinary*, and after (by some occasion) some *Animall* is added thereunto, but is not subiect to the primary charge, but is borne ouer both the field and primary Charge, and is therefore called a *Lion issuant*, *a gerendo*, because of such bearing all ouer.

A Lion naissant.



He beareth *Or*, out of the middest of a *Fesse Sable* a *Lion Rampant*, *Naissant Gules*, *Armed* and *Langued Azure*. This *Coate* was borne by *Sr. Henry Emmet*, knight of the most Honourable Order of the *Garter*, and chosen companion thereof by *Edward* the third *King of England* when he did first erect and establish the same. This Lion is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Fesse*, *Quasi nunc esset in nascendo*. This forme of *Blazon*, is peculiar to all liuing things, that shall be found issuing out of the Middest of some *Ordinary* or *Common Charge*.

A lions head  
Errased.

Hee beareth *Argent*, a *Lions head Errased*, *Gules*, by the name of *Gouis*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and members thereof, I haue formerly made mention, as also of the commendable bearing of *Members Errased*.

*Errasing* being a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer that hath seuered the head from the shoulders of some notorious turbulent or seditious person.

Hee





He beareth *Sable*, two *Lions Pawes*, issuing out of a *Dexter* and *Sinister* base points, erected in forme of a *Cheuron Argent*, *Armed Gules*, by the name of *Frampton*. The fore feet of the Lion haue five toes vpon each foot, and the hinder feet but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired *Pray*. The *Lions* clawes are crooked and exceeding hard, with these hee carueth and rendeth his *pray*, and for this purpose he keepeth them very choisely and tenderly, and is no lesse care-

Two Lions  
pawes Che-  
ueron-wise:

full to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.



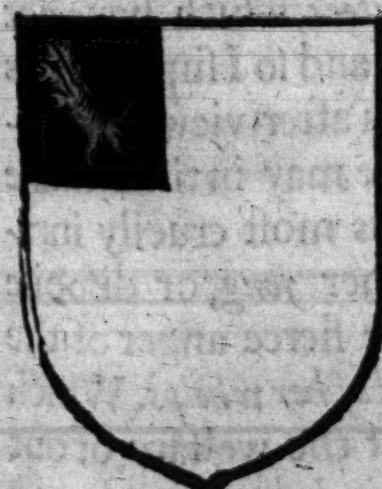
Hee beareth *Argent*, two *Lions pawes*, *Errased* in *Saltire*, the *Dexter* surmounted of the *Sinister*, *Gules*. That *Lions*, *Panthers*, and *Leopards* doe hide their clawes within their skin when they goe or run, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their *pray*, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their *pray*.

Two Lions  
pawes erra-  
sed and sur-  
mounting  
each other:



He beareth *Sable*, three *Lions pawes*, *Couped* and erected, *Argent*, *Armed Gules*, by the name of *Vsher*. Sometimes these pawes are found borne vpon *Ordinaries*, as in this next *Escutcheon*, where there is a *Lions* pawe borne vpon a *Canton*. And you must obserue, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them born as well vpon other *Ordinaries* as on this.

Three Lions  
pawes cou-  
ped.



He beareth *Argent* on a *Canton*, *Sable*, a *Lions pawe* *Errased* in *Bend*, *Or*, by the name of *Bowtheby*. This one *Coate* doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*: the other, that it is borne after the maner or fashion of *Ordinaries*, as *Cheuron-waies*, *Crosse-waies*, *Saltire-waies*, &c. As by the precedent examples may appeare.

A Lions paw  
on a Canton.



Three Lions  
tailes erra-  
sed.

He beareth *Sable*, three *Lions tailes Errased*, *Argent*, by the name of *Corke*: The Lion hath great strength in his taile, the much motion whereof is a manifest token of anger: whē he mindeth to assaile his enemy he stirreth vp himselfe by often beating of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he do nothing faintly or cowardly. The Lion when he is hunted, carefully prouideth for his safety, labouring to frustrat the pursute of the hunters by sweeping out his footsteps with his taile

as hee goeth, that no appearance of his tracke may bee discouered, whereby they may know which way to make after him.

A Tiger Pas-  
sant.

He beareth *Argent*, a *Tiger passant*, *Regardent*, gazing in a mirrour or Looking-glasse, all *Proper*. This *Coate-armour* standeth in the Chancell of the Church of *Thame*, in *Oxford shire*, in a *Glasse-window* of the the same Chancell, Impaled on the sinister side with the *Coate-armour* properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Badis Prebendarius istius Ecclesia*. The *Tiger* may well take place next to the *Lion*, it being a beast of great cruelty and incomparable

swiftnesse, whence some thinke the *Riuer Tigris* had his name. Some report that those who rob this *beast* of her *yong*, vse a policy to detaine their *Damme* from following them, by casting sundry *Looking-glasses* in the way, whereat shee vseth long to gaze, whether it be to behold her owne beauty, or because when she seeth her shape in the *Glasse*, shee thinketh shee seeth one of her *yonge ones* and so they escape the swiftnesse of her pursute. And thus are many de-  
ceiued of the *substance*, whiles they are much busied about the *shadowes*.

A Beare pas-  
sant.

Hee beareth *Sable*, a *Beare passant*, *Argent*. It is written of the *shee Beare*, that shee brings forth her *yong ones* vnperfect and vnformed, like a *lump* of *raw flesh*, and licks it till it come to shape and perfection. Such are the works of many *Writers*, which haue not full perfection at the first birth: and so I suppose this of mine to be, which perhaps an after-view and licking (as it were) of a second cure may in time make more shapely. The *Shee Beare* is most cruelly inra-  
ged against any that shall hurt her *yong*, or dispoile

her of them: as the Scripture saith, in setting forth the fierce anger of the Lord, that he will meete his aduersaries, as a *Beare robbed of her whelps*. Which teacheth vs how carefull *Nature* would haue vs to bee of the welfare of our children, sith so *cruell beasts* are so *tender harted* in this kind.





Hee beareth *Azure a Wolfe Saliant, Argent, Langued and Armed Gules*, by the name of *Downe*. Some such *Ensigne* did *Macedon* the sonne of *Osiris* (surnamed *Iupiter* the *Iust*, whose Father was *Cham* the sonne of *Noah*) beare in his *Shield* at such time, as hee together with diuers of his brethren and kinsfolks, did warfare vnder the conduct of *Osiris*, as witnesseth *Diodorus Siculus*: *Osiridem duo filij virtute disparet, Anubis & Macedon, prosequuti sunt, uterque Armis usus est insignibus aliquo animali haud ab eorum natura*

A Wolfe Saliant.

*dis simili: nam Anubis, Canem; Macedon, Lupum, insigne Armorum tulit. Anuby* (saith he) gaue a *Dog* for his *Deuice* on his *Armes*, and *Macedon* a *Wolfe*. This *Coate-armour* may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military Ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valturius*, and others.



Hee beareth *Gules, two Wolves passant, Argent*, by the name of *Low Vpton* leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments*, & places of great *assembly*, are accustomed to wrangle and shew themselves *contentious*; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature, when they assemble together, to fall a *howling*. Some write, that those who suddenly looke on a *Wolfe*, doe lose

Two wolues passant.

their voice; it were fit, such *woluissh* and *swarling* persons, would looke on themselves in a *glasse*, and so be come more silent.



Hee beareth *Azure, two Barres, Argent*, on a *Canton Sable*, a *Wolues head Errased* of the second, *Langued and Armed Gules*. In *Chiefe* (for a difference) a *Crescent, Or*, surmounted by an other as the third. This *Coate-armour* pertaineth to *St. Roger Wilbraham, Knight*, one of his *Maiesties Masters of Requests in Ordinary*, and *Surueior* of his *Highnesse Court of Wards and Liveries*. These few examples may serue for all *beasts of fierce kind*, which may be reduced vnto this head.

A wolues head errased.

Thus ending with the *Wolfe*, I will perclose this tract of *beasts of fierce nature*, comprehending al others of this kinde, as *Ounces, Lynxes, Hyenaes, Panthers, &c.* vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues* may be aptly applied to all, or the greatest part of other *beasts of like nature*.



## SECT. III. CHAP. XVI.

Beasts lesse  
harmefull.

Auing giuen *Examples* of *Beasts* of *Rauenous* and *Fierce* kind, that by maine force do prosecute and obtaine their prey. I will now proceede to the handling of *Beasts* lesse *Fell*, and *Harmefull*; of which number, some are *Wilde* and *Sauage*, other are *Domesticall* and *Sociable*, as *Dogges* of all sorts, of which I will first intreat; because the *Dogge*, whether it be for *pleasure* and *Game* in *field*, or for *thrift* and *garde* at home, deserueth a verie *high estimation*; and of all *Dogges*, those of *Chase*, are most in vse in *Armory*; whereof some prosecute their prey *speedilie*, others, more *leisurably*; of the *first* sort is the *Greyhound*, as in *Example*.

Greyhound  
Passant.

He beareth *Argent*, a *Grey-Hound* *Passant*, *Sable*, by the name of *Holford*. Such *Dogges* as do pursue their *Game* with a more leasurelie pace, are *Hounds* fitted for all sorts of *Game*: As *Hart-hounds*, *Bucke-hounds*, *Harriers*, *Otter-hounds*, *Bloud-hounds*, &c. which are of some authors called, *Odorisequi canes*, quia odoratu investigant, for following by the smell; and *Cicero* calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the *Grey-hound* are called *Canes venatici*, *Dogges* for the *Chase*.

Talbot  
Passant.Hardinesse  
of English  
Mastiffes.

*Armies* in stead of *Souldiers*: Some others haue beene so *Trustie* and *louing* to their *Masters*, as being by error lost, they haue refused meat, though it were to the death, till they saw their *Masters* againe. For their admirable *Propertie*, in finding any thing that is lost, in fetching any thing they are inioyned, in pursuing any man by the sent of his *Foot*e after hee is *Fled*; it requireth a *Naturalists* large discourse, rather then the touch of a *Heralds* pencill.

He





Hee beareth Or, a Fesse Dauncette, betweene three Talbottes Passant, Sable, by the name of Carrick. These kinde of Dogges are called in Latine, *Canes sagaces*, for the tenderesse of their sent, and quicknesse of smelling, because thereby they doe readilie discover and find out the Tracks, Fourmes, and lodgings of Beasts of Chase, and of Sauage kinde: which done they doe prosecute their vndertaken Chase with open mouth, and continuall cry; that often times through hot pursuite they do so tire it, as that either it is taken vp by the huntess-man, or do become a prey to themselues.

Fesse Dauncette and three Talbottes.



He beareth Azure, a Fesse, betweene three Talbottes Hades, Errased, Or, by the name of Burton of Lindley, in the County of Leicesters. To this Head must be referred all other Sorts of Dogges of Prosecution: As Beagles, Terriers, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they prosecute their pray vnder the Ground, as the others doe aboue Ground) also Land, and Water-Spaniels, and such others. Now for the Wild or Sauage sort of Beasts, some do atchieue their Prey by Subtill meanes, as Foxes, Ferrettes, Weasels, Cattes, &c. some by prudent Providence, as the Hedg-hogge, Squirrell, and such like. Others also there are, whose care is, not so much how to come by their Prey, as that themselues become not a Prey to others; as Hares, Conies, &c. Of these brieflie, I will giue some few examples, to shew to what Head they are to be reduced, as followeth.



Hee beareth Argent, two Reynards, Counter-saliant in Bend, the Dexter surmounted of the Sinister, Saltire-like, Gules, by the name of Kadrod-Hard of Wales. These are somewhat vnlike Samsons Foxes, that were tied together at the Tails; and yet these two agree in *Aliquo tertio*: They came into the Field, like two Enemies, but they meant nothing lesse then to Fight, and therefore they passe by each other: like two craftie Lawyers, which came to the Barre, as if they meant to fall out deadlie about their Clients cause; but when they haue done, and their Clients purses well spunged, they are better friends then euer they were, and laugh at those Geese, that will not belecue them to be Foxes, till they (too late) find themselues Fox-bitten.

He



A Cheueron  
betweene  
three Squi-  
rels Seiant.



Hee beareth *Argent*, a *Cheueron Azure*, betweene *three Squirrels, Seiant, Gules*, by the name of *Lonell*. This *Beast* hath his name, *Sciurus*, or *Squirell*, by reason of the largenesse of his *Taile*, which shadoweth all his bodie: And is therein like one, who carefullie keeping the loue and affection of his *Followers* and *Retayners*, is sure they will stick to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying to them for *Shelter* and *secret Couerture*: And such a one was the faithlesse *Cartismandua*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till hee might gather his forces together against the *Romans*, she betraied him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queene*, had not *Caudam Sciuri*, a *Squirrels shadowing Taile*; but *Caudam Draconis*, *Fierie* and *venemous*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.

Three Co-  
nies.



Hee beareth *Argent*, three *Conies Sable*, by the name of *Stroode*. *Conies* are bred in most Countreies, but in few are they so plentiful as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a militarie company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities, Castles* and *Towres*, by the industry of *Pioners*.

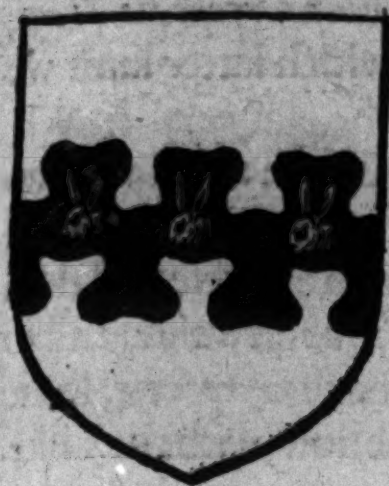
Three Co-  
nies in a bor-  
dure legrai-  
led.



He beareth *Gules*, three *Conies Seiant*, within a *Bordure Ingrailed Argent*, by the name of *Conisbie*. Though nature hath not giuen these *timorous* kinds of *beasts*, such craft or strength as to the former; yet are they not destitute of their succours, in that they haue their strong *Castles* and *habitations* in the *earth*, and their food euer growing so nigh them, that they need not put themselues into danger except they list.

Hee





He beareth *Argent*, on a *Fesse Nebule Sable*, three *Hares heads Couped*, Or, by the name of *Harewell*. Three Hares heads couped Nebule. The *Hare* is a simple creature and reposeth all her safety in swiftnesse, wherein shee useth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeouours of the *Huntsmen*. She naturally feareth the *Eagle*, *Hauke*, *Foxe* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfe same to bee sometimes

*Male*, and sometimes *Femall*. Such a one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising bewixt *Iupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was choisen *Arbiter* in the matter, and gaue the garland to *Iuno* and the *Femall Sexe*, as being *inuincible* in the incounters of *Venus*.

And hitherto haue we handled such *Terrestrial Animals* only, as are called *Vinipara*, because they doe bring forth *Liuing Creatures*; whereas other *Terrestrials*, doe bring forth *Egges*, and are therefore named *Ovipara*; of which sort we will speake in the next place.

### SECT. III. CHAP. XVII.



HOUGH some perhaps may esteeme these *Egge-bearing Animals* (as I may so terme them) vnworthy the dignity of *Coat-armour*: yet for mine owne part, I hold their *bearing* to be no lesse *Honourable* then many of those that in common estimation are reputed farre more worthy; insomuch as they may wel besecme the *bearing* of the greatest *Potentate*. For if it pleased the *Soueraign King of Kings* to vse them as his speciall instruments to chastice the stubbornnesse of such as rebelled against his *Ordinante*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the *face* or *forces* of men, but that the very *Frogs* entred the houses and chambers of the *Egyptians*, vpon the *people*, into their *Ouens*, and into their *kneading Troughes*; yea euen into King *Pharaohs Chamber* and vpon his *Bed*: Moreouer if God hath vouchsafed to giue to the *Grashopper*, the *Canker-worme*, the *Caterpillar*, and the *Palmer-worme* the honourable title of his *Huge great Army*; why should we prize them at so low a rate as that we should disdain to beare them in *Coat-armour*? Sithence God, saith by the Prophet *Isaiah*, *I will render you the yeeres which the Grashopper hath eaten, the Canker-worme, and the Caterpillar, and the Palmer-worme, my great Host which I sent among you.* Worthinesse of Animals of this kind. Exod. 8. 3. Isaiah 2. 25.

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in *shape* but also in the manner of their *liuing*, in their *gate* and *actions*, therefore must they receiue a diuers maner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and heere we

Actions of these not to be omitted.



we must distinguish between those things, *quæ reptant*, which *Creepe*, as *Frogs*, *Ants*, &c. and those *quæ serpunt*, which *glide*, as *Snakes*, which latter kind we shall speake of afterward.

Gressible Animals, &c.

But heere we mention those *Reptiles* which are *Gressible*, such as by meanes of their feet, are able to goe *step by step* from one place to another, so termed *à gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *station*, *place*, or *seate*. Of which kindes, some haue *fourfeete*, some haue *more*. Such as haue *fourfeete* onely, are these that follow, with their like.

Three Toades.



The signification of Toads bearing.

The Field is *Sol*, three *Toades*, erected *Saturne*. This Coate-armour was long time borne by the Kings of *France*, for the royall *Ensigne* of their Soueraigne gouernment, vntill *Clodoneus* the son of *Chilpricke* leauing these did assume three *Flowres de Lyces Sol* in a *Field Iupiter*; which they say, was sent down vnto him from heauen, which also their Successors Kings of *France*, haue for the most part borne euer sithence vnto this day. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action, *Spencer* in his *Shepheards Calender* calleth the *Lording of Frogs*. The *Bearing of Toades* (after the opinion of some *Armorists*) doth signify a hasty *Cholericke* man, that is easily stirred vp to anger, whereunto he is naturally prone of himselfe, hauing an *inbred poison* from his birth.

A Tartoie passant.



Harpes how inuented.

He beareth *Vert*, a *Tortoie passant*, *Argent*, by the name of *Gawdy*. The shels of the *Arcadian Tortoies* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to bee the *Inuentor*, who finding a *Tortoie* left vpon the *Rocks* after the falling of the *Riuer Nilus*, the flesh being consumed, and the sinnowes that remained dried vp, hee strake them with his hand, and they made a kind of Muscalle sound, whereupon he framed it into a *Harp*, which caused others to imitate his practise, and to

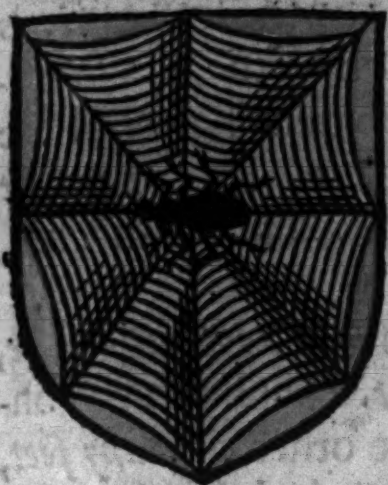
cōtinue the same vnto this day. *Bara* in his book intituled *Les Blazones des Armories*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodiles*, *Salamanders*, *Chamelions*, *Ewtes*, *Lizardes*, and whatsoeuer other *Egge-breeding Reptile* hauing onely fourfeet; as to their naturall and proper place. There resteth yet one sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in Latine *Insecta animalia*, because that being diuided in their body betweene their *head* and *belly*, as that their parts do seeme so diuided as if they hanged only together by small strings; hauing no *flesh*, *blood*, *sinnow* &c. And there are also *insecta* which fly, but heere we speake onely of

Insects that liue vpon the earth.

Terrestrials



*Terrestrials*, leauing the other to their due place; and because such *bearing* is rare, I am inforced (rather then to passe them ouer with silence) to vse *Coates* of *Deuice*, for expresseing their sundry formes, as in example.



Hee beareth Or, a Cobwebbe, in the Center thereof a Spider in her copweb. The Spider is borne free of the Weauers Company; shee studieth not the Weauers Art, neither hath shee the *stufte* whereof shee makes her threed from any where else, then out of her own *womb* from whence shee draweth it; whereof through the agility and nimblenesse of her feet, shee weaueth *ginnes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threeds* that shee draweth out of her body, shee repaireth all *rents* and *wracks* of the

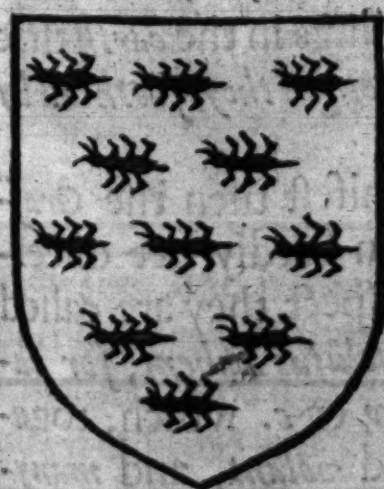
same. Not vnaptly is mans life resembled to a Spiders web, which is wrought with much care and diligence, and is suddenly marred, with the least *occurent* that may befall it. For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *spiders webs*, for that they are framed with much *Artificiall* cunning, and yet are fit for no vse, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the execution of *Lawes* to *Cobwebs*, saying,

*Lawes like Spiders webs are wrought,  
Great Flies escape and small are caught.*

Vpton saith, that he hath seene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* wee may vnderstand a *painefull* and *industrious person*, occupied in some honest and necessary *businesses*, a man carefull of his priuate estate, and of good foresight, in repairing of small decaies and preuenting of wracks. The selfe *Spider* is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Aelianus*) out of the *poisonfull* contagion and infectious venome of sinne and transgression, the *Soueraigne powers* doe take occasion to extract and establish wholesome and profitable *Lawes*, against such *notorious crimes*. Of the *spider*, *Salamon* writeth in this manner; The *Spider* taketh hold with her *hands* and is in *Kings Palaces*. One example more I will propose which shall be of the *Emmet*, as in this next *Escocheon*.

What vnder-  
stood by the  
Spider.

Pro. 30.28.



He beareth *Argent* eleuen *Emmets*, 3.2.3.2.1. *Sable*, Eleuen Emmets. Of this silly creature also doth *Salamon* make mention, saying, *The Pismires*, a people not strong, yet prepare they their meat in Summer. To this simple & feeble creature is the slothfull man sent to learne wisdom, where it is said, *Goe to the Pismire o Sluggard, behold her waies and be wise. For shee hauing no guide, gouernour nor ruler, prepareth her meat in the Summer, and gathereth her food in haruest, &c.* Verie often doe the *sacred Scriptures* propose vnto vs examples of *brute creatures*, as well to

vpbraid vs with our vices, as to stir vs vp vnto vertue. For as there are in man



Iob 12.

Signification  
of the Em-  
met or Pif-  
meere.Reptiles  
grefible.

sparks of the vnderstanding and practise of heauenly spirits, euen so the bruite Animals, haue certaine shadowes or foot-steps of the vertuous qualities, that are or ought to bee in men. Moreouer, Iob 12. 7. *Aske now the beasts and the fowles of the heauen, and they shall tell thee. Or speake to the earth, and it will shew thee, or the fish of the sea, and they shall declare vnto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the Emmet or Pismier may be signified a man of great labour, wisdom and prouidence, in all his affaires, and of a pregnant and ready memory.

The examples hitherto produced, are taken onely from Reptiles grefible; and though of that kind which hath more then foure feet, I haue alleaged onely the two last Examples of Insecta, yet there are some other of many feet, which are not insecta, as the Palmer-worme, Cheeslip, Kitchinbobs, which being touched gather themselues round like a Ball, and such like, which must be referred to the same head. And besides all these, there are yet other some which be both Grefible and volant, such are those, that hauing their liuelihood onely vpon the earth, by the helpe of a kind of wings they oftentimes change their place for the acquiring of their sustenance, as in example.

A Grasshop-  
per passant.The nature  
of the Graf-  
hopper.

Hee beareth Gules, a Grasshopper in Fesse passant, Or. Grasshoppers (saith Pliny) doe fly with wings made like Pellicles or fine skins. The Males of the Grasshoppers do sing in the Summer season, but the Femals are silent. Whereupon the Emmet, who did worke (whiles the other did sing) taketh occasion (as it is in the Fable) to taunt their slothfulnesse and pouerty, saying, *Astate qua cantaueris, in Hyeme salta*, You that sung all Summer may goe shake your heeles in the Winter. Amongst the Athenians the Grasshoppers were holden for

a speciall note of Nobility; and therefore they vsed to weare golden Grasshoppers in their haire (as Pierius noteth) to signifie thereby, that they were descended of noble race and homebred. For such is the naturall property of the Grasshopper, that in what soile he is bred, in the same hee will liue and die, for they change not their place, nor hunt after new habitations. Heereupon Antisthenes, tooke occasion to scoffe at the Athenians, saying, that in this property they did communicate with Tartoises and Cockles, borne and liuing in the same shels. Salomon reckoneth the Grasshopper for one of the foure small things in the earth that are full of Wisdom, saying, *The Grasshopper hath no King, yet goe they foorth all by bands.*

Vagipenna,  
why so called

There are other of this kind, whose wings are lesse manifest then the Grasshoppers, because they are closed in a kind of Case, that can hardly bee discerned, but when they are preparing to fly: for which respect they are called Vagipenna, (saith Calepine) *Quia alas vaginis quibusdam inclusas habent*, for carrying their wings sheathed; as the Hartfly, Beetle, Lady-cow &c. which, together with Locusts, and such other as are both Grefible and volant, and many-legged, are to be reduced to this head, as to their proper and naturall place. I will close vp all these with one example of the Scorpion, which Elianus, and others



others report, to be winged in *Egypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, then by copulation; and (if by this latter) whether they come of *Egs*, or come forth *living*.



Hee beareth *Argent*, a *Cheueron Gules*, betweene three *Scorpions reuerfed Sable*, by the name of *Cole. Pierius* in his *Hieroglyphicks*, saith, that if a man stricken with a *Scorpion* sit vpon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall bee tormented for him. In my opinion he that will beleue this, is the creature that must bee ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne stinging, is an ancient obseruation; and it is a

Cheueron  
betweene  
three Scorpi-  
ons.

Cure of the  
Scorpions  
sting.

rule of *Equity*, that where the wrong is offered, there the amends should bee made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a generall rule premised) as may be seene in a *Window* of *S. Giles* in the *Field* in *Middlesex*, where is borne in an *Escoccheon Gules*, three *Pallets Verrey*, on a *Chiefe, Or*, a *Scorpion erected Sable*. And thus much of *Griffibles* of all sorts.

### SECT. III. CHAP. XVIII.



Now touching such *Creatures* as wee termed *Gliding*: those may properlie bee saide to be such, which hauing no *Feete* at all, do yet mooue, and as it were slide from place to place, some more *slowlie*, but othersome with a certaine *Volubility* and *flexible Agitation* of the *Bodie*, do make their *speedie* way vpon the *Earth*, with manie pliant *Bowings*; and of these also, some haue for couerture their *Skinne* onlie, some both *Skinne* and *shell* also: of the *Former sort* are those now following, with their like.

Gliding  
Animals.



The *Field* is *Gules*, an *Adder Nowed, Or*, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man*, and *Serpents* of all kindes; in which *Literall sense*, that was verified which *God* promised; that there should bee *Enmitie betwixt the Womans Seede and the Serpents*; though a *Spiritual Enmitie* betwixt *Christ* and the *Diuell* (that old *Serpent*) was principallie foretold. The *Serpent* is verie *Prudent* and *Subtill*, either to *Hurt* other, or to saue himselfe; but his especiall care is to defend his *Head*, knowing that part to be the

An Adder  
Nowed;

Property of  
the Serpent.

*Principall*, and withall the *weakest*. This heere enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame, Medusa*; euerie *Haire* of whose *Head*, was saide to be a *Snake*: and indeede *Albertus* saith, that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become verie *Venomous Serpents*; which some haue supposed to befall that *Sex*, for the ancient familiarity it had at first with that *accursed Serpent*.



Animals as  
haue both  
Skin and  
shell.

These few examples may serue in stead of many, which might bee brought of *Serpents* of sundry other *names* and *natures*, which all are hither to be referred. Now let vs see one example of such *Gliding* or *Sliding Animals* as are more slow paced, and haue both *Skinne* and *Shell* to couer them; of which number is the *Snaile*, reckoned of all other that are borne in *Coat-armour*, the slowest; and no maruell, sith it carrieth on her *backe* no lesse a burden then her whole *house*; for which cause she is called *Tardigrada Domiporta*, the slow-going House-bearer.

Three house-  
Snails.



Hee beareth *Sable*, a *Fesse* betweene three *House-snails Argent*, by the name of *Shelley*. These are called *House-snails*, either because they so carrie their houses vpon their backe, whereby they bee aptly distinguished from the *Garden-snail*, that hath no house or shell; or because vsually they breed about *old houses*. The *Bearing* of the *Snaile* doth signifie that much deliberation must be vsed in matters of *great difficulty* and *importance*: for albeit the *Snaile* goeth most slowly, yet in time, by her *constancie* in her course, she ascend-

eth the top of the *highest Tower*, as that worthy and learned gentleman *Master Carew of Antony*, hath wittily *moralized* in his *poeme* intituled, *the hearings taile*. It is also fabled, that when the *Snaile* and the *Hare* were to goe a iourney for a *wager*, the *Hare* confident of his *footmanship*, resolved to take a nap by the way; the *Snaile* knowing he had nothing to trust to, but his infatigable perseverance, came to his waies end before the *Hare* could awake. But a worse thing in the *Snails* going is this, that wheresoeuer he goeth, he leaueth such *markes* and *lines*, that a man may as easily tracke him, as a young theefe that is not yet perfect in his trade. And thus by little and little haue we also with the *Snaile* ended one part of our *iourney* concerning *Animals Terrestriall*, or which liue vpon the *Earth*: and because wee haue yet much way to trauell, we will now take *wings*, and will mount vp with such *Creatures* as liue about the *Earth*.

### SECT. III. CHAP. XIX.

Animals li-  
uing about  
the earth.



Whole foot-  
ed what.

Second generall member of our diuision of *liuing creatures*, concerneth such as liue *about the Earth*, in the *Aire*, as are the *Fowles* and *Birds* of all sorts: and as wee distinguished the former by their *Feet*, so the same method we will follow in these. Their *Feet* therefore are in some *whole* or conjoined; in others, *diuided*: the *whole-footed* doe in a sort resemble the *Palme* of a mans hand, and are therefore in Latine called *Palmipedes*; such are the *Swanne*, *Goose*, *Ducke*, and for the most part all *Riuer Fowles*, as partly shall appeare heereafter by *Examples*. But heere I hold it necessarie, entring into this *Discourse*, to set downe some generall *Rules* or *Notes* concerning the *Bearing* of *Birds* or *Fowles*, that the *Reader* may know whither to resort



resort for a resolution of such doubts as may arise touching their *Bearing*. *Fowles* or *Birds* are of more worthy *Bearing* in *Coat-armour*, then *Fishes*, because they doe more participate of *Aire* and *Fire* (the two noblest and highest *Elements*) then of *Water* or *Earth*. All *Fowles*, of whatsoeuer kinde, must bee borne in *Coat-armour*, as is best fitting the propriety of their naturall actions, of going, sitting, standing, flying, &c. Otherwise such *Armorie* shall be said to bee false, because *Ars imitatur naturam in quantum potest*: Art, as much as possible it can, doth imitate Nature. All *Birds* are mustered vnder the name of *Fowles*, as vnder their *Genus* or *Generall*, and so may seeme (after a sort) to be one. Neverthelessse, in their *Species*, or *seuerall kindes*, they differ much touching their particular qualities: for some of them are simple, some others subtil, some solitarie, some sociable, some melodious, some articulate, some docible, some doctish and indocible, some of long continuance, and some onely of a few moneths lasting. Leigh saith, that *Birds* in *Escucheon* shall be numbred vnto tenne, and if they exceed that number, then they shall be said to be *sans number*, and shall be so *Blazoned*: but Cassaneus saith, that they shall be numbred vnto sixteene; and of such *Bearing* and *Blazoning* he giueth instances of *Monsieur Montmorantie*, and of the *Lord Launay*.

Fowles more worthy then Fishes.

Rule generall.

Different qualities of Fowles.

Numbring of Fowles in Armes.

Concerning the *Beakes* or *Billes* and *Feet* of *Birds*, most *Armourists* finding them to be of a different colour from the rest of the bodie, doe terme them all generally, *membred*. But vnder reformation of the skilfull, I hold, that as there is a difference in the nobilitie of *Birds*, so ought they to haue distinct termes of *Blazon*: so that all those that either are *whole-footed*, or haue their feet diuided, and yet haue no *Talants*, should be termed *membred*; and all *Birds* of prey should be termed in *Blazon*, *Armed*: forasmuch as Nature hath assigned them sharpe and hooked *Beakes* and *Talants*, not only for encounter and defense, but also to seize vpon, gripe, and rend their prey, and are to them as teeth and claws vnto *Lions*, *Tigers*, and other fierce beasts: *Similium enim similis est ratio*: Where the things are like, the reason is like. It is generally obserued, that amongst *Fowles* of Prey, the Female is the noblest and most hardie: which Nature did so prouide, because (besides her owne sustenance) the care of feeding the young doth especially lie on the Female, and therefore if she should bee timorous or cowardly, shee would not be able to prouide food for her selfe and them. Such *Fowles* (saith Vpton) as either in respect of their uniformitie doe neuer change colour naturally, or by nature are diuersly coloured, shall bee onely named in *Blazon*, and no mention at all made of their Colours, but shall bee termed *Proper*; vnlesse they be borne with some other Colour then is Naturall to them. In the *Blazoning* of *Fowles* much exercised in *Flight*, if their *Wings* bee not displayed, they shall bee saide to be *Borne close*; as hee beareth an *Eagle*, *Falcon*, *Swallow*, &c. *Close*. As in other forementioned Creatures, so in *Fowles* also, besides the *Whole bearing*, the *Parts* or *Members* are also vsuallie borne in *Coat-Armour*, as the *Heads*, *Wings*, *Feathers*, and *Legges*: and both *Couping* and *Errasing* are as incident vnto the parts of *Fowles*, as of those *Terrestrials*, as by Examples following shall appeare; wherein I will first beginne with *Riuer Fowles*, (which for the most part are *Whole-Footed*,) vsing neither *Curiousnesse* in their forme of *Placing*, or *Copiousnesse* in their *Number*; but onely that by the assistance of some few chiefe Examples, that which hath beene deliuered by *Precepts* and *Rules*, may be the more easilie vnderstood.

Fowles of prey termed membred.

The Female of Fowles of prey hardie.

Rule.

He



A Swan  
membred of  
the same.



which case (saith Aristotle) he often subdueth the Eagle.

He beareth Gules, a Swan Argent membred of the same, by the name of Leigham. All River Fowles haue their Tails shorter then other Birdes; wherein Nature hath prouidentlie ordeined, that the length of their Tails, should not be any impediment to them in their Swimming, Diuing, or Running. The Swan is a Birde of great Beautie, and Strength also: and this is reported in Honour of Him; that hee vseth not his Strength, to Prey or tyrannize ouer any other Fowle, but onelie to be reuenged on such as first offer Him wrong; in

A Swan  
with her  
wings Ex-  
panded.



He beareth Sable, a Swan with her wings expanded, Argent, membred Or, within a Bordure engrailed of the same, by the name of Moore. The Swanne neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a Riuall in his loue, or offer to court his Mate; in which quarrell he will be reuenged to the death: also, if another encroch vpon his possession and place of haunt, he is neuer at quiet till he hath expulsed him: and these two points are causes of most quarrels amongst the noblest spirits.

Three Swans  
necks erra-  
sed.



He beareth Azure, three Swans Necks Errased Proper, by the name of Lacy. It seemeth, these Swannes died a violent death, by the renting of their Neckes: but for their naturall death, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his whitnesse (the color of sinceritie) he was by the Ancients called Apollos Bird, because those that are learned, know best how to contemne this life, and to die with resolution and comfort; and also for that good Arts should haue sinceritie and puritie ioined with it, but not such as is in shew only and outward; for therein indeede the Swans puritie is too Puritanical, in that in his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks  
Couped.



Rule.

Rule.

He beareth Sable, three Swans Necks Couped Proper, by the name of Squier. Heere you shall not need to mention either the Metall of these necks being Argent, or yet their membring, being Gules, because they bee both naturall to the Swanne. But if either of them differed from their naturall colour, then should you make speciall mention thereof. Moreouer, in these and other Fowles, that are not much exercised in fight, you shall not need to speake of their closenesse: only if their wings be open, then shall you take notice thereof.

He





Hee beareth *Gules* a *Cheueron* betweene three wild Ducks, volant, Proper, by the name of *Wolrich*. The wild Duck hath many shreud Enemies, as Men, Dogs, and Haukes; and therefore nature hath assisted her with many shifts; when any man laies wait for them they fly to the water, when the Eagle pursueth them there, they dine vnder water, when the Spaniel molesteth them there also, they mount into the Aire: by which varieties they often beguile the hopes of their pursuers.

A Cheueron  
betweene 3.  
wild Ducks.



Hee beareth *Azure*, three *Storkes* rising Proper, by the name of *Gibson*. The *Storke* is a bird most carefull of her yong, and therefore Nature requiteth that her care for their yong, doe take the like care for them in their old age. Whence it is, that the *Storke* is the Embleme of a gratefull man. In which respect *Ælian* writeth of a *Storke* which bred on the house of one who had a very beautifull wife, which in her husbands absence vsed to commit adultery with one of her Base seruants; which the *Storke* obseruing, in

The gratefull  
nesse of the  
Storke.

gratitude to him who freely gaue him house-roome, flying in the villaines face, stricke out both his Eyes.

Vnder these sorts, will I briefly comprehend all *Riuer-fowles* whatsoeuer, viz. all such as are whole-footed vnder the former; and all *Cranes*, *Hernes*, *Cormorants*, &c. vnder this latter: for that albeit they be of the kind of *Riuer-fowles*, yet haue they their feet diuided.

Reference.

### SECT. III. CHAP. XX.



**F**TER those *Riuer-fowles*, whole-footed and diuided; by order it now falleth to hand, that I should proceede to such fowles as doe frequent, partly the Aire, and partly the Land; of which, some are fowles of Pray, other some are Predable or fit to bee made a Pray.

Fowles fre-  
quenting  
partly aire.  
partly earth.

Such as are fowles of Pray, haue their becke and tallones euermore hooked and sharp: hooked for sure seazing and detaining; and sharpe for speedy rending, and diuiding thereof. Such are *Eagles* of all sorts, *Vultures*, *Falcons*, *Gerfalcons*, *Sakers*, *Lanertes*, *Tercels*, *Sparhawkes*, *Marlins*, &c. as also *Kites*, *Buzzards*, *Owles*, &c. Of Fowles (saith *Plinie*) those that haue hooked clawes & tallons, are not fruitful breeders, for the most part, wherein Nature hath wel provided for all kinds of Fowles, that the mightier should not be so copious as the weaker and such as do fly from the tyranny of others. Some of these Fowles of Pray, are (in their kinde) ennoblised by nature, in as high a degree of Nobility, as the chiefeft of the Terrestriall Animals, before handled. Such are those that doe much frequent the Aire, as *Eagles* and *Haukes* of all sorts, which are much exercised in flying, and albeit they doe build their nests, and haue their feeding vpon the earth, yet is their agitation aboue in the Aire. Therefore in regard of the worthinesse

Fowles of  
Pray.

Plinie.  
The prou-  
dence  
of nature.



thineffe of the Element wherein they are chiefly occupied, I will beginne with birds of Prey, and after our former order, fist with their whole bearing, and so descend to the parts (promiscuously of sundry birds), according to the dignity of their place, or more noble vse, as in example.

An Eagle  
displaied.



Signification  
of the Eagle  
displaied.

The Field is Saphire, an Eagle displaied, Pearle, Membréd Gules. These Armes appertaine to the Right worthy Sr. Robert Cotten, of Connington Knight, a learned Antiquary, and a singular fauourer and persequer of all good learning and Antique Monuments.

The Eagle hauing her wings thus displaied, doth manifest her industrious exercise, in that shee is not idle, but continually practiseth that course of life whereunto nature hath ordained her: and doth signifie a man of Action, euermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble qualities in the Eagle, her sharpnesse and strength of sight is much commended; and it is a greater honour to one of noble offspring to be wise and of sharpe and deepe vnderstanding, then to be rich or powerfull, or great by birth.

An Eagle dis-  
plaied chec-  
kie.



The Field is Iupiter, an Eagle displaied Checky, Sol, and Mars. This Coat-armour (according to Bara) pertaineth to the Kingdome of Moravia. Albeit that this kind of bearing may seeme strange to vs in England, yet is it very common in Germany, (saith Sr. John Ferne, in his glo. of Generosity) to beare beasts or any quicke thing of Colours Checkie, aswell as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to nature, yet (saith he) if it were either as Ancient, or borne by so great

an Estate (in regard of the Armory) it holdeth comparison with the Coat of Caesar, which is Or an Eagle displaied, with two necks, Sable, as farre dissenting from Nature, since it is monstrous for one body to haue two heads. Yet in this and other like, there are speciall mysteries of as Honourable intendments as there is in those that are borne according to Nature.

Three Ea-  
glets displaied.



He beareth Argent, on a Bend, Gules, three Eaglets displaied, Or, an Anulet (for a difference of a fifth brother) of the second. This Coat-armour pertaineth to the Family of Abington of Dowdeswell in the County of Gloucester, of whom that generous Gentleman, Mr. Abington now Gentleman-usher to the Princes Highnesse, is lineally descended. These Eaglets because they be still in exercise, doe liuely represent their Sires to be no bastard, or degenerate brood. It is Storied, that the old Eagles, make prooffe of their yong, by exposing them against the Sunne-beames, and such as can steadiliy behold that brightnesse



brightnesse, are cast forth, as vnworthy to bee acknowledged their offspring. In which respect, *William Rufus*, king of this Land, gaue for his Deuice an Eagle looking against the Sunne, with this word, *Perfero, I can endure it*: to signifie, he was no whit degenerate from his puissant Father the Conquerour. From this Prince of Birds we proceed to others of a lower degree.

The Eagle  
giuen in de-  
uice.



Hee beareth *Argent* three *Eagles* heads *erased*, *Sable*, *Armed Or*, by the name of *Yellen*. The Eagle though he mounteth high, yet is his Eye still rouing on the ground; so those who are highest eleuated in honour, should yet still entertaine the humblest thoughts: But with this difference from the Eagle, in that she looketh downward to seeke out some pray; which is most vnworthy of any noble spirit, whom it ill be- fitteth to prie and prole into poore mens states to make a pray of them, as those gerat ones of whom Da-

Three Ea-  
gles heads  
erased.

uid saith, that *They humble themselues that the Congregation of the poore may fall into the hands of their Captaines*. The Beakes of Eagles in old age waxe so hooked, that it hindreth their feeding, and so impaireth their strength; till at length the old beake falling off, and a new growing, they thereby recouer their strength, and renew their old age, as the same sweet finger of *Israel* speaketh.



The Field is *Ruby*, two Wings, *Inuerted* and *conioined* *Topaz*. The wings are *Hieroglyphiks* of celerity, & some time of protection and couerture; as the *Psalmist* often speakes of *hiding vnder the shadow of the wings of Gods fauour*: because the *Hennes* doe shelter their yong from the rapine of the mightier, with spreading their wings ouer them. And therefore some haue thought that the displaying of the *Romane Eagles* wings, did signifie the protection of the obedient, and the extending of her griping tallous, to betoken the

Two wings  
interted and  
conioined.

rending and ruine of all that were resistant. Like as the Eagle in her life, makes pray of all other fowle, so her feathers being mingled with the feathers of other fowles, are said to consume them all to dust: and therefore one compares them to riches gotten by oppression or fraude, which will cate out in time all the rest though well gotten.



He beareth *Gules* five *Marlions* wings in *Saltire Argent*. This Coat pertaineth to *Sir Arthure Porter* of *Newarke*, in the County of *Glocester* Knight. As wings of fowels are borne whole, so are their feathers also, amongst which the *Ostriches* may iustly beare chiefe praise for beauty, for distinction from al others, and for frequent vse and note in *Armor*; as I could shew by diuers examples of their bearing, both by themselves, and with, and vpon *Ordinaries*: but these following may suffice.

Five Marli-  
ons wings.



Three O-  
strich fea-  
thers on a  
bend.

Hee beareth Or, on a *Bend Sable*, three *Ostrich feathers*, *Argent*, passing through as many *Scroles* of the first, by the name of *Roger Clarendon*, that was base sonne to the puissant *Blacke Prince*. The proper conuzance of the *Princes of Walles* being the same three *Feathers* borne al together with one *Escrole*, hauing this *Motto*, *ICH DIEN*: whereby in *Princely* modesty they dutifully professe, that which *Saint Paul* auowes, *That the Sonne as long as he is under tuition, is himselfe a Subiect*. But the *Ostrich* feathers in plume were sometimes also the *Deuice* of *King Stephen*, who gaue them with this word, *VI NVLLA INVERTITVR ORDO*, *No force alters their fashion*, alluding to the *fold and fall* of the *feather*, which howsoeuer the *winde* may shake it, it cannot disorder it; as likewise is the condition of *Kings*, and *Kingdomes* well established.

Sixe Ostrich  
feathers.

He beareth *Argent* sixe *Ostriches* feathers, 3. 2. & 1. *Sable*, by the name of *Iernis*. This man was a principall *Founder* of *Exbridge* in the *County* of *Deuon*. Of the *Ostrich* some haue doubted whether hee should be reckned a *beast* or a *fowle*, in respect of some participation of both kinds: yet doth *P. Belon du Mans* make no scruple at all to sort him among *Birds*: therefore I haue held it fit to place his *feathers* heere amongst the parts of *Birds*.

An Eagles  
leg errased.

Hee beareth *Sable*, an *Eagles* legge in *Pale*, *Errased*, a *Laquise*, *Argent*, the *Tallons* *Gules*, by the name of *Canhanfer*. This is termed, a *laquise*. It is most vndoubted that the *denourer*, shall bee the *denoured* in his due time; euen as the *rending* and *preying* legge, is heere it selfe *rent* off from the *body*. A worthy document for all *great men* whose *bearing* is of the *raue-ning* and *preying* kind, to stand in feare how they *seaxe* on any *prey* against iustice, because if they escape the like measure with *man*, yet it is a iust thing with *God*, to shew no *mercy* to them which are *mercilesse*.

Two Eagles  
legs errased.

He beareth Or, two *Eagles* leggs, *Errased de la quise*, *Sable*, *Armed* *Gules*. Though the *Eagles* strength bee much in her *legs* and *beake*, yet sometimes she is forst to vse her wit to *rend* her *prey*; as especially she doth in breaking open all *shell fish*, which she vseth (as *fortune* doth many *great men*) to carie them vp very *high*, that they might fall with greater force, and so be broken vp for her food. Wherof there is recorded on memorable, but pitifull, experiment on the *Poet Aeschylus*, who



who sitting in deepe meditation, an *Eagle* thinking his *bald head* had beene a *stone*, let fall a *Tortois* vpon it, and so made a *Tragicall* end of that noble *Tragedian*.



The *Field* is *Argent*, a *Cheueron* betweene three *Eagles Legges Errased a la Quise*, that is to say, *Errased at the Thigh, Sable*, their *Tallons Armed Gules*. To these *Legges* of *Eagles*, I hold it not vnfitte to adioine (for companie) three *Rauens Legges*, borne after another sort. The *Rauen* was the *Ensigne* of the *Danes* when they inuaded this *Kingdome*: whose *Whole Bearing*, you shall finde heereafter.

Cheueron  
betweene  
three Eagles  
legs errased.



Hee beareth *Argent*, three *Rauens Legges Errased, Sable*, meeting in the *Fesse point*, their *Gulie Tallons* extended into the three *Acute corners* of the *Escutcheon*, by the name of *Owen*, of *W A L E S*, the sonne of *Madock*. The *Rauen* hath his name for his *Rapine*, whence other like *Birds* are termed *Rauenous*; but his stomach is most shewed on *Dead Carcases*, whereas amongst *Generous spirits*, it is accounted base to be valient against them that cannot resist, or to hurt the name and reputation of the dead.

Rauens legs  
errased.

Etymologie  
of a Rauens.



He beareth *Sable*, a *Goshawke Argent*, pearching vpon a *Stocke* fixed in the *Base Point* of the *Escutcheon* of the second, *Armed, Iessed, and Belled, Or*, by the name of *Weele*, and is quartered by *Copleston* of *Egford*. This *Coat* standeth in *Stauerton Church* in the *County of Deuon*: and it may represent some *Bearer* who was ready and seruiceable for high affaires, though hee liued at rest, and not imployed.

A Goshawke  
vpon a stock.



He beareth *Or* on a *Canton Azure*, a *Falcon Volant*, with *Iesses* and *Belles* of the first, by the name of *Thurstone*. This *Fowle* hath her *Tallons* or *Pounces* inwardlie, crooked like a *hooke*, and is called in *Latine*, *Falco* (saith *Calepine*) *non quod falcatis unguibus, sed quod rostro & alijs tota falcata sit ad rapinam*; because it hath both *tallons*, *beake*, and all made *hooked* for to prey. Vpon calleth her *Alietus*, saying, *Alietus* (vt dicit *Glossa super Deuteron. 14.*) *idem est quod Falco*. This *Bird* (according to the same *Authour*) is very bold and hardy, and of great stomaske, for she encountreth and grapleth with *Fowles* much greater

A Falcon on  
a Canton.

Alietus the  
same that  
wee call  
Falco.



ter then her selfe, inuading and assailing them with her *breast* and *feet*. Others (saith he) affirme that *Alietus* is a little *Fowle* that preyeth vpon small *Birds*: of whom it is said,

The proper-  
tie of the  
Falcon.

*Obtinet exiguas Alietus corpore vires ;  
Sunt & aues minima prada cibisq; suis :  
The Aliet is a Bird of little power ;  
And little Birds are all he eats and doth deuoure.*

A Pellican in  
her nest.

This *Bird* (according to *Vpton*) doth shew that hee that first tooke vpon him the *Bearing* thereof, was such a one as did eagerly pursue, vex and molest poore and fillic creatures.

Four duties  
of a Father.



A like borne  
by Fox Bishop  
of Winchester.

He beareth *Gules*, a *Pellican* in her nest, with wings displaid, feeding of her young ones, *Or*, vulned proper, by the name of *Carne of Wenny* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noteth) vsed the *Pellican* for a *Hieroglyphicke* to expresse the *four duties* of a *Father* towards his *children*: whereof the *first* is *generation*; the *second* is his office of *education*; the *third*, of *training vp*, or *instruction* of *learning*; the *fourth* and last, his duty of *informing* the *eies* of his *children* with the example of his *vertuous* and *honest* life: for in the institution of ciuill behauour, the *eies* are more easily informed for the apprehension of instruction, then the *eare*. This *Bird* was also borne *Topaze*, in a *Field Sapphire*, by that *Sapient* and great *Peere* of his time, *Richard Fox Bishop* of *Winchester*, *Lord Priuy Seale*, and *Counsellor* to two *Great Kings*, *Henry VII.* and *Henry VIII.* which noble *Prelates memory* shall be eternally blessed, for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry the Seuenth*) to *James the Fourth*, King of *Scotland*; by whose glorious issue, *GREAT BRITANNY* now enioyeth the height of *Glorie* and *Happinesse*. The said *Bishop* was the *Magnificent Founder* of *Corpus Christi College* in *Oxford*, which also beareth the same *Coat-armour*.

A Rauen  
Proper.



Alteration  
of Tenure.

Hee beareth *Or*, a *Rauen Proper*, by the name of *Corbet*. This is good and antient *Armor*, as wee shewed before in the *Escocheon* of the *Rauens three Leggs*: Yet is it a receiued opinion, that the *first Bearer* heereof, had a suspicion of the *Fidelitie* of his *Wife*, denying her *Children* to be his; vntill hee was driuen by *counter-proofe*, to acknowledge his causelesse suspicion. In such controuerfies it often falleth out, that the *wife* hauing cleared herselfe publicly of her husbands causelesse *iealousie*, taketh occasion thereupon to alter his state of *Free Socage*, into a *tenure of Cornage*; and laieth that open in



in *Common*, that ought to bee kept in *Seuerall*; summoning him at her pleasure to make his personall appearance at the *Faire of Newneham* vpon *Saint Lukes Day*. Predable Fowles.

Hitherto of *Fowles of Prey*, leauing other particulars to each mans obseruation: Now of those which are *Predable*, whereof some are *Sauage*, some *Domesticall*: the *Sauage* I call those that are not subiect to mans gouernment, but doe naturally shun their societie, and vsually are commorant in *Woods, Forrests, Heaths, &c.* and are subiect to prey and tyrannicall oppression, as these which ensue.



He beareth *Or*, three *Swallows* proper, by the name of *Watton*. This *Bird* is the most welcome *Harbenger*, shewing the approach of the pleasing *Spring*: being therein like fained and temporizing friends, who in the *Spring* of *Honours*, and *Summer* of *Abundance*, will gladly conuerse with those, whom in the *Winter* of *Aduersitie* they will forsake, and scarce acknowledge they euer saw them before. Such a one was that proud *Cardinall*, who vpon his new dignitie, not vouchsafing to looke on his familiar friends, one of Swallows Proper. Temporizing friends.

them came to him (whiles all others did congratulate his *felicities*) to deplore his *miserie*; who wondring thereat, and asking the cause of such his sorrow, Because (quoth he) since that *Red Hat* came on your *Head*, you haue quite lost your *eye-sight*, and cannot discerne your friends as you were wont.



He beareth *Argent*, a *Fesse* betweene three *Swallows volant Sable*, a *Chiefe Gules*, by the name of *Swallow*. The *Swallow* (saith *Vpton*) hath a small bill and comelie shape of a seemely blacke, white on the belly, and red about the throat, hauing little flesh, but well stored with *feathers*, and large *wings*, and therefore is swift of flight. Mans industrie will hardly suffice to performe that which this little *Bird* doth fashion out in clay, in making her *Nest*. The bearing of the *Swallow* fitteth well a man that is industrious, prompt, and A Fesse betweene three Swallows.

ready in the dispatch of his businesse.



He beareth *Azure*, a *Bend Argent*, *Cottized Or*, betweene six *Martlets* of the same. This *Coat-armour* pertaineth to the ancient Familie of *de Labere*, whereof *Richard de Labere* of *Sowtham* in the County of *Glocester* *Esquire*, is lineally descended. The *Martlet* or *Martinet* (saith *Bekenham*) hath legges so exceeding short, that they can by no meanes goe: and thereupon it seemeth the *Grecians* doe call them *Apodes*, *quasi sine pedibus*, not because they doe want feet, but because they haue not such vse of their feet as other *birds* haue. Bend cottized betweene six Martlets. Martlet hath little vse of her feet.

And



Martlet why  
giuen to the  
fourth bro-  
ther.

And if perchance they fall vpon the ground, they cannot raise themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rockes* and other high places, from whence they may easily take their flight, by meanes of the support of the *aire*. Heereupon it came that this *Bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings* of *vertue* and *merit*, to raise themselves, and not to their *legges*, hauing little *land* to put their foot on. To this *Head* must be reduced all other like *Birds* also, as *Pheasants*, *Partridges*, *Quailes*, *Railes*, *Cornish Choughs*, and whatsoeuer others of like kinde.

### SECT. III. CHAP. XXI.

Fowles do-  
mesticall.



From *Predable Fowles* that are *Sauage*, we come to *Fowles Domesticall* and homebred, that are delighted with *Mans* societie: Such are these that follow, with their like.

The Cocke  
Knight a-  
mongst  
birds.



His Armour.

He beareth *Gules*, three *Cockes Argent*, *Armed*, *Crested*, and *Iellopped Or*, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wag-taile* the *Lady*, so may I terme this the *Knight* amongst *Birds*, being both of noble courage, and also prepared euermore to the *Battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *Bill* for a *Fawcheon* or *Curt-lax*, to slash and wound his *enemie*: and as a compleat *Souldier* armed a *Cape a pee*, he hath his legges armed with *Spurres*, giuing example to the valiant *Souldier*,

The Cocke  
most proper  
ly said to bee  
Armed.

to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when hee is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shunneth the light, and societie of men. Of all *Birds*, this may best be said in *Blazon* to be *armed*, that is thus furnished and prepared to the encounter.

Capon why  
said to bee  
Armed.

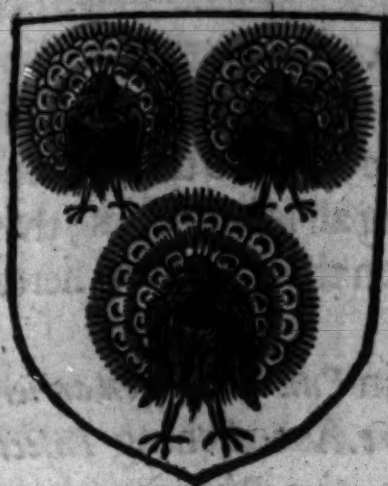


Hee beareth *Argent*, three *Capons Sable*, *Armed*, *Crested*, and *low-Lopped Or*, by the name of *Capenhurst*. I doe tearme these *Capons* *Armed*, because *Natura sunt bellicosi, tametsi castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onelie abated, but vtterlie taken away. This *Birde* because hee waxeth the fatter for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*; and that *Celibes* are *Celites*: the *single life*, the *Saint-like life*. But

*Lipsius* must bring better witnesses then *Capons* to approoue the truth hereof, before it will be receiued for truth.

He





Hee beareth *Argent*, three *Peacokes* in their *pride*, *Proper*, by the name of *Pawne*. The *Peacoke* is so proud that when he erecteth his *Fanne* of *Plumes*, he admireth himselfe: and some write that he swalloweth vp his *Excrements*, because he ennieth man the vse thereof. Indeepe those which are most *proud*, are generally of such *sluttish* and *dirty* qualities. He displaieth his plumes, against the raies of the *Sunne*, that they may glister the more gloriously; and hee loseth this beautifull *Traine* yeerely with the fall of the *leafe*; at

Three Peacokes.

which time he becommeth bashful, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* be-  
ginneth to bee renewed. And such is the quality of many *Dames*, who being painted and richlie attired, cannot keepe within dores, but being vndressed and in their owne *hew*, they are loath any man should see them.



Hee beareth *Argent*, a *Cheueron Sable*, betweene three *Turky-cocks* in their *pride proper*, by the name of *Yeo* of *Deuonshire*.

A Cheueron betweene 3 Turckcocks.

Like as there are *Insect Animals* that liue vpon the *earth*, as hath beene before shewed, in shutting vp the Tract of *Terrestriall Animals*, so are there in like sort *Insects* that liue aboute the *earth*, whereof I purpose to produce some few examples, and so to perciose this *Treatise* of such *Animals* as doe liue aboute the *Earth* in the *Aire*.



Hee beareth *Azure*, three *Bees volant*, *En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Domesticke insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose *Common-wealth* both in *peace* and *warre*, with the seuerall *duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond beliefe, and will aske as large a volume, as the *Common-wealth* either *Platoes* or *Licurgus*, to set it forth as it deserueth.

Three Bees volant.



He beareth *Argent*, a *Bee-hiue*, beset with *Bees* diversly *volant*, *Sable*, by the name of *Rooe* of *Makelfield* in *Cheshire*. The *Bee* (saith the *wiseman*) is the least of *Birds*, but shee is of much *vertue*; and shee prouideth both *Hony* for *pleasure*, and *Waxe* for *thrift*. And not onely doe they carefully preserue their owne *petty-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verse,

Bee hiue;

The



The Calfe, the Goose, the Bee:  
The world is ruled by these three.

Meaning that *Waxe, Pennes, and Parchment*, sway all mens states. *Bees* haue three properties of the best kind of *Subiects*, they sticke close to their *King*; they are very industrious for their liueli-hood, expelling all idle drones; they wil not sting any but such as first prouoke them, and then they are most fierce.

A Haruest-fly.



Note general.

He beareth *Sable*, a *Haruest-fly* in *Pale volant, en arriere Argent*, by the name of *Bolowre*. As touching *Insects* that liue about the *earth* in the *Aire*, *Pliny* giueth this generall note; that all such as are armed with a *sting*, in their *bodie* or *taile*, haue *four wings* apeece: and none againe haue about two, that carry their *weapon* in their mouth. To the former (saith he) *nature* hath giuen it for their *reuenge*, to the other onely to feede themselves withall and to *content Nature*. All *insects* (saith the same *Author*) hauing *hard eies*, haue their

*forefeet* longer then the rest, to the end that with them they may otherwhiles scoure their *Eies*.

Three Gad-bees volant.



He beareth *Sable*, three *Gad-bees volant, en arriere, Argent*, by the name of *Burminghell*. This *Flie* maketh a great humming noise when hee flieth, and of some is called the *Gad-bee*, and of others the *Dun-fly*, *Brimesey*, or *Horse-fly*, which in the *Summer* time doth grieuously vex *Cattle*, hauing, as *Ælianus* saith, a *sting* both great and stiffe. These *Flies* are of the nature of *common Barrators, Petifoggers, and Promou- ters*, which are euer disturbing the quiet state of their ciuill and honest neighbours.

### SECT. III. CHAP. XXI.

Watry Animals.



HAVING finished our intended suruey of *Animals*, both *Terrestriall* and *Aeriall*, and of their vse in *Armory*; I will now (according to order) proceed to the handling of *watry Animals*, being such as haue their principall abode and reliefe in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleat nature then *Earthly* or *Aeriall Animals*, so must they in reason bee of lesse esteeme in *Coote-armour*; *Data paritate gestantium*, vnlesse the quality of the bearer adde an honour thereto: because those others doe approach much neerer to the *nature* of *man*, then the watry sort doth; *Et illud est melius, quod optimo est propinquius*; That is the better, which comes neere to the best. And the *Piecture* which is the adumbration of the thing *piictured*, cannot inuert or alter the order or worth of the things whereof it beareth the similitude, *Quia fictio non plus operatur quam veritas*; representations may not alter the truth of the principall.

But heere I speake of *Armes* composed of *Fishes* as they are considered in Their



their selfe nature : which, notwithstanding as they be borne of many persons descended of noble and royall Families, are so much ennoblised in their estimation, as that they are to be preferred before many that are formed of beasts or fowles. This therefore must be heere also recommended for a general Rule, that the worthinesse of the bearer is not the least respect wee should vse in considering the dignitiy of things borne in Coat-armour.

Ennobled by  
the bearers  
dignity.

Rule general

Like as Birds haue their *plumes, wings, and traines*, by meanes whereof they doe cut their way, and make smooth passage thorow the *Aire*; in like sort, *Fishes* are furnished with *Finnes* wherewith they guide themselves in their *Swimming*, and cut the current of the *streames* and *waues*, for their more easie passage, wherein their course is directed by their *taile*, as *Ships* are conducted by their *Helme* or *Ruther*. And for their kindes of motion, *Fishes* are in *Scripture* termed *Reptilia*: *In ipso magno Mari & spatio sic illic Reptilia sunt, &c.* In the great and wide Sea there are things creeping innumerable both small and great: which are therefore said to be *Reptilia*, as *Cassan.* noteth, *Quia omnia qua natant reptandi habent vel speciem, vel naturam*: because things when they swimme seeme to creepe along in the water.

Psal. 104. 25.

*Fishes* are borne after a diuers manner, viz. *Directly, Vpright, Imbowed, Extended, Endorsed, Respecting each other, Surmounting one another, Fretted, and Trianguled, &c.* All *Fishes* (saith *Leigh*) that are borne feeding shall bee termed in *blazon* *deuouring*, because they doe swallow all whole without mastication or chewing: and you must tell whereon they feede. All *Fishes* raised directly vpright, and hauing *Finnes*, shall be termed in *Blazon*, *Hauriant*; ab *Hauriendo*, signifying to draw or sucke, because *Fishes* doe oftentimes put their heads in such sort about the waters, to refresh themselves with the coole and temperate *Aire*, but especially when the waters doe so rage and boile in the depth of the Seas against some tempestuous storme, that they cannot endure the vnwonted heate thereof. All *Fishes* being borne *Transuerse* the *Escoccheon* must in *blazon* be termed *Naiant*, of the word *Nato*, to swimme; for in such manner doe they beare themselves in the waters when they swimme.

Manner of  
their bea-  
ring.

Rule 1.

Rule 2.

Rule 3.

Concerning both the variety and the innumerable multitude of *Fishes*, *Pliny* is of a pretie fantastical conceit, affirming that the seeds and vniuersall Elements of the world, are so sundry waies commixed one with another, partly by the blowing of the winds, and partly by the rowling and agitation of the Sea, that it may be truly said, according to the vulgar opinion, *That whatsoeuer is ingendred or bred in any part of the world besides; the same is to be found in the Sea, besides many things more in it, which no where else are to be seene.* A *Fish* (if you will beleeue *Farnesius*) is called *piscis à pascendo*, *Quia ad rem nullam nisi ad pastum natus est*, hee is bred onely to eate and to bee eaten. Of *Fishes* some haue hard and crusty couerings, others haue a softer outside: and those later are also of two sorts, some hauing only skin, and other, scales. Scaled *Fishes*, by their *finnes* are both adorned, and greatly assisted also in their swimming: but *Congers, Eeles, Lampreies*, and such like, may seeme (in respect of the smalnesse of their *finnes*) to haue receiued them of Nature, rather for ornament, then for vse in swimming, especially because these lie most in the bottome of the waters, and therefore lesse neede their *finnes*.

Plinie.

Plin. Lib. 9.

cap. 2.

Deriuation.

Fishes scaled  
what.

Of these seuerall kindes I will briefly giue some few examples, wherein I

Y

rather



rather purpose to lay open their diuers formes of *Bearing in Coat-armour* then meddle with their vnlimitable particular kinds : as in example.

Three Eeles  
naiant,



of *skinne*, and haue not the defensible furniture of *scales*, such as next ensue, as in example.

He beareth *Argent*, three *Eeles naiant*, in *pale barre*, *Sable*, by the name of *Ellis*. Of this sort are all *Lampris*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerely resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whose *Couering* consisteth meere

A Dolphin  
naiant,



He beareth *Azure*, a *Dolphin Naiant*, *Imbowed Argent*, by the name of *Fitz-James*. The *Dolphin* is a *Fish* of so great *strength* and *swiftnesse*, that when the *Fishes*, which hee followeth for his *prey*, fly to the *Rocks* or *Shoare* for shelter, in the fiercenesse of his pursuit, he sometimes datheth himselfe dead against the *Rocke*, and sometimes runnes himselfe on *shoare*. Such many times is the successe of ouerheady, and outrageous men, who seeking furiously the hurt of others, feelee the smart themselues, in their owne ouerthrow.

A Dolphin  
hauriant,



haue fallen so exceedingly in loue with faire *youthes*, as that they became most familiar with them, and afterward wanting their company, haue died for griefe. They are reported also to be great louers of *Musicke*.

The field is *Iupiter*, a *Dolphin Hauriant*, *Sol*. This *Coat* is euermore borne quarterly with the three *Flowres de Lices Sol*, in a *Field Iupiter*, by the Kings *Eldest sonne*, who beareth the title of the *Dolphin of France* ; and is thereby knowne to be *Heire apparant* to the *Crowne* of that kingdome. The *Naturalists* write, that the *Shee Dolphin* hath *dugges* abounding with *milke* wherewith she giueth her yong ones *suck*; and that shee is, as in that respect like to *women*, so also in her affection of loue ; insomuch that *Dolphins*



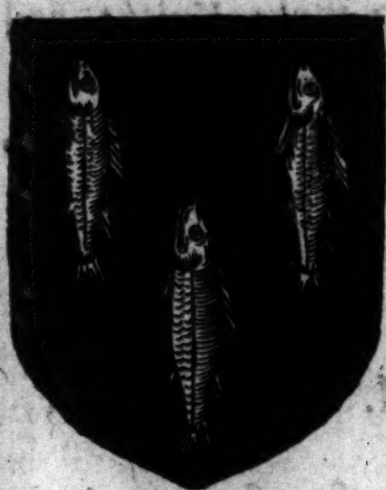


He beareth *Azure*, three *Dolphins* *Nayant*, extended in *Pale Barre Or*. This is a *Venecian Coat-armour*, and is borne by the name of *Dolphin*. These *Dolphins* here are in their naturall forme of swimming, wherein they vse to marshall their great troupes in admirable order: for in the *vanguard* swimme all their *young ones*, in the *middle* all the *Females*, in the *rereward* all the *Males*; like good *Husbands*, looking both to the orderly demeanour of their *wives* and *children*, and also hauing them still in their eie, to defend them from

Dolphins  
Nayant.

Their order  
observed in  
swimming.

danger. To this *Head* must be referred all other *Fishes* of *hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.



Hee beareth *Sable*, three *Salmons* *Hauriant*, *Argent*, by the name of *Salmon*. If *Apicius* (whose *tongue* was a *touch-stone* to trie the excellencie of all *dishes*) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other *Fishes*, though the old *Romans* made chiefe reckoning of *Acipenser*, a *Fish* of an vnnaturall making and qualitic, for his *scales* turne all towards the *head*, and hee euer swimmeth against the *streame*. These three *Salmons* heere were very faire bearing in a

Three Sal-  
mons Hauri-  
ant.

The fish Aci-  
penser.

great *Charger Argent*. *Fishes* are borne *hauriant*, both respecting each other, and also *endorfed*, as in these next *Examples*.



Hee beareth *Azure*, two *Barbels* respecting each other, *Argent*. A like *Coat* to this (but different in colours) is borne by the *Familie* of *Colston* of *Essex*. This *Fishe* euen in his name bewraith his shape, which gaue occasion thereof, by reason of the small and tender fylmes that grow about his mouth, resembling after a sort the forme of a *Beard*, whereupon hee receiued the name of a *Barbell*.

Two Barbels  
respecting  
each other.



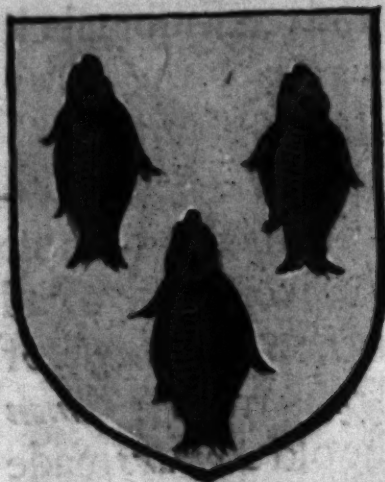
Hee beareth *Gules*, two *Pikes* *hauriant endorfed Or*. This *Coat* is quartered by the high and mighty *Prince* the now *Duke* of *Wirtemberg*, for his fourth *Coat*, and are the *Armes* of the dominion of *Phiert*, within the *Territories* of the said *Duke*. Sometimes you shall find *Fishes* borne *fret-waies*, that is to say, *fretted*, or interlaced one oucr another, as in this next example.

Two pikes  
Hauriant En-  
dorfed.



Trowets fret-  
ted in Tri-  
angle.

Hee beareth *Azure*, three *Trowets Fretted*, in *Triangle Teste*, a la *Quene*, *Argent*, by the name of *Trowtebeck*. Wee vse these words *Teste a la Quene*, in *Blazon*, to signifie the manner of their *Fretting*: The *Heire* of this *Familie* was in the time of *Henry VIII.* married to *Iohn Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now liuing, are linealie descended, and do *Quarter* this *Coat*.

Three Chal-  
bots.

He beareth *Or*, three *Chalbots Gules*. This did belong to that worthy *Earle Philip Chalbot*, *Earle of Newblanch*, and great *Admirall of France*, whom King *Henry the Eighth* vouchsafed to make *Knight*, and companion of the most noble Order of the *Garter*. A *Chalbot Fish* seemeth to haue the shape of a *Gournard*, for so doth *Bara* describe him.

## SECT. III. CHAP. XXIII.

Scales of  
Fishes not  
Continuar.

THE *Hardnes* of *Scalie Fish* (whereof wee haue before spoken) is not *Continuat*, but *Plated* fitting for *Motion*; but there is another sort of *hard couering*, which is *continue*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheueron  
betweene  
three Cre-  
uices.

Hee beareth *Argent*, a *Cheueron Sable*, betweene three *Creuices Gules*. The rest of the *Crusted* sort of *Fishes* I will passe ouer, viz. *Crabs*, *Lobsters*, *Creuises*, *Cuttles*, *Razers*, *Shrimpes*, &c. leauing them to obseruation: and I will come to such *Fishes* as are shelled, as in the next following *Escocheons* shall appeare.

A Lobster  
vpon a Bend.

He beareth *Gules* on a *Bend Or*, a *Lobster Sable*. *Gonzula Argote de Molina*, in his booke entituled *Noblezade Andaluiza*, noteth this for the *Coat-armour* of *Grilla*. It is noted by certaine *Naturalists*, that the *Lobster* is subtil in acquiring his food, for he watcheth the *Escallop*, *Oyster*, and other like *Fishes* that are fensed by nature with a stronger and more defensible coat then himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue food or



or aire, and in the meane time with his clawes hee taketh a stone, and casteth it betweene the shelles of the *Oyster*, so as she can neither saue her selfe, nor annoy her foe; vsing his wit for a supply of his strengths defect, according to the old prouerbe, *Where the Lions skin is too scant, it must bee peeced out with a Fox case.* The subtilty of the Lobster.



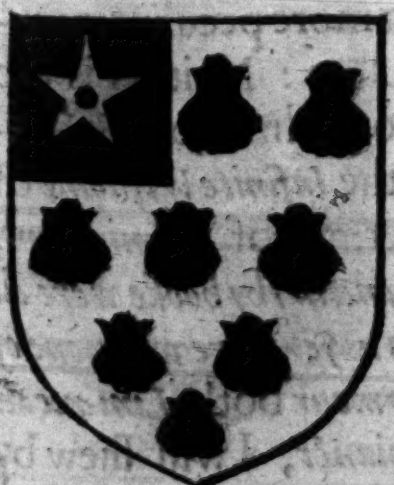
He beareth *Argent*, a *Lobsters Claw* in *Bend Sinister*, *Saltire-like*, surmounted of another *dexter-waies Gules*, by the name of *Tregarthicke*. Those other *fishes* which are said to bee *shelled*, and are naturally inclosed in strong and thicke *walles*, doe dilate and open their shels at certaine seasons, either to receiue the benefit of the *aire*, or of *food*, and againe contract them (at their pleasure) and so defend themselves from all harne and violence. Of these, the *Shels* are of most frequent vse in *Armes*, and are diuersly borne, as well

with *Ordinaries* betweene them, as charged vpon *Ordinaries*, as by *Example* in the next *Escutcheons* in part shall appeare.



He beareth *Argent*, an *Escallop Shell Gules*, by the name of *Prelate*. This *Coat* standeth in the *Abbey Church* of *Cirencester* within the *Countie* of *Glocester*, and seemeth to haue been of long continuance there. The *Escallop* (according to *Diascorides*) is ingendred of the *Deaw* and *Aire*, and hath no bloud at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into bloud. The eating of this *Fish* raw, is said to cure a surfet. Such is the beautifull shape that nature hath bestowed vpon this shell,

as that the *Coller* of the *Order* of *S. Michael* in *France*, in the first institution thereof, was richly garnished with certain peeces of gold artificially wrought, as neere as the *Artificer* could by imitation expresse the *stampe* of *Nature*.



He beareth *Argent*, ten *Escallops*, 4. 3. 2. 1. *Sable*, on a *Canton Gules*, a *Mollet* pierced *Or*, by the name of *Kingscot*, in the *County* of *Glocester*. I doe heere *Blazon* the charge to be ten *Escallops*, although there bee but eight to be discerned; for such was the *Coat* before the addition of the *superiacent Canton*, which as it is intended, doth but ouershadow those other two that are not seene.

Rule.

He



A Heron volant.



He beareth *Argent*, a *Heron volant* in *Fesse Azure*, *membred Or*, betweene three *Escallops Sable*, by the name of *Herondon*. Heere also you see one gesture of a *Fowle volant*, in the carriage of his legges, which was not before exemplied. *Pliny* saith, that all *Fowles* that stalke with *long shankes*, as they flie they doe stretch out their legges in length to their *tailes*; but such as are short legged, doe draw them vp to the midst of their bellies.

A Fesse betweene three Welkes.



He beareth *Sable*, a *Fesse Engrailed* betweene three *Welkes Or*, by the name of *Shelley*. Whoso shall aduisedlie view the infinite varietie of *Natures Workmanship*, manifested euen in the verie *Shells* of *Fishes*; shall doubtlesse finde iust cause to glorifie *God*, and admire his *Omnipotence* and *Wisdom*, shewed in these things of meanest reckoning. To this head must be reduced all other *Shell Fishes*, of what kinde soeuer, that are inclosed with hard *Shelles*.

## SECT. III. CHAP. XXIV.

A Transition from things vnreasonable.



Man the Noblest of Gods Creatures.

EE haue long insisted in the *Bearings* of *Animals* or *Living Creatures Vnreasonable*, distinguishing them according to their *Kinds*, sorting them into seuerall *Ranks*, placing them vnder *Sundrie Heads*, exemplifying their manifold *use* and *Formes* of *Bearing* in *Coat-Armour*, to the end that they might giue better life and warrant to such *Rules* and *Observations*, as concerning them are formerlie giuen. The last place I haue heere reserued, to the most *Noble Creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake hee created all other things, subiecting them to his *Soueraigntie*, that they should feare *Man*, and *Man* should feare *God*. Thou hast giuen him (saith *Dauid*,) *Soueraigntie* ouer all the works of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*; and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* to his owne *Image*, not onlie in giueing him an *Vnderstanding Soule*, and a *Holie will*, but also a *Soueraigne Iurisdiction* ouer these in inferior *Creatures*; euen as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraigntie* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightlie to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a heathen) to acknowledge the *Infinite Wisdome* of an *Eternall Creator*: And that *Godlie King* brake out in termes of *Admiration*, saying, *Thine eies did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. That this *Creature Man*, is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *Entire*, with all his *Parts coniunct*, I will shew by *Examples*, and wee will first heere sette downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his parts borne in Coat-armour.





The *Field* is *Iupiter*, our *Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This *Coat* Our Lady with her sonne.  
 pertaineth to the *Bishopricke* of *Salisbury*. Sith it hath pleased some (doubtlesse out of a deuout affection) to assume the bearing of the blessed *virgine* with her most blessed *Babe*; I hold it great reason to set this *Escoccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that glorious *Virgin*, or her *Babe*; but yet I hold it vndoubted *Idolatry* to offer to these, or any other *Pictures* those

seruices of *worship* and *praier*, which God hath made his owne peculiar *prerogative*, not to be *communicated* to that *holy Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath beene acknowledged, that some *lewd Painters*, haue portraied that *unspotted Lady* to the likenesse of their owne *Curtizans*, and so haue proposed her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost worne out the *worship* of her *sonne*, especially where their ridiculous *fained Miracles*, daily broached, doe finde any credit.



The *Field* is *Topaze*, a *King* enthronised on his *Seat Royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *Cape* of his *Robe Ermine*. These are the *Armes* A King enthronized.  
 of the *City Siuil* in *Spaine*. As we formerly prescribed of *unreasonable creatures*, that they should bee set forth in their noblest *Action*; so much more is it fit, Man in his noblest action.  
 that *Man* (the most excellent of Gods *creatures*) should be set forth in his *greatest dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular person should Many degrees of calling.

be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princeps in solio Maiestatis*, *Pontifex in Pontificalibus*, *Miles in armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiesty*, a *Bishop* in his *Pontificall* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*. So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Crozier* in his left arme, staied vpon the *Chaire*, and extending his right hand toward the *Dexter point* of the *Escoccheon*, *Argent*. This *Coat-armour* was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Hollij*. The dignity *Episcopall* is next vnto the *Regall*, insomuch The dignity Episcopall next the Regall.  
 that *Constantine* the great, (the first *Christian Emperor*) receiued a *Bishop* with no lesse reuerence and honour, then if euery one of them had beene his owne *Father*: and great reason; sith they directly succeed the *Apostles* of *Christ* in the gouernment of the *Church*, especially



especially if together with this *Apostolical* dignity, they ioine the truth of *Apostolicall doctrine*, which the *Romish Bishops* haue abolished.

A Saracens  
head errased.



Hee beareth *Gules*, a *Saracens Head*, *Errased* at the *Neck*, *Argent*, enuironed about the *Temples* with a *Wreath* of the *Second*, & *Sable*, by the name of *Mergith* of *Wales*. After *Examples* of the *Whole Bearing* of *Man*, it is fit the *Head* should first bee handled before the other *Parts*; for that amongst all the parts of *Living Creatures* the *Head* obtaineth the chiefeft preheminence, saith *Pierius*; and (as *Iſidore* noteth) it is called *Caput*, not onelie because it is *Capeable* of the knowledge attained by the *Senses*; but for that also, it

Flexibility  
of mans  
head.

comprehendeth and conteineth them all. As this *Member* is chiefeft in *Dignitie*, so hath *Nature* appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Towre*, that it might ouersee all approaching danger before it come neere; for which cause also, *Nature* hath giuen *Man* more *Flexibilitie* to turne about his *Neck* and looke on all sides, then other *Creatures* haue.

A Cheueron  
betweene 3.  
heads cou-  
ped.



He beareth *Sable* a *Cheueron* betweene three *Childrens heads couped*, at the shoulders, *Argent*, their *Peruques*, *Or*, enwrapped about the *necks* with as many *Snakes Proper*, by the name of *Vaughan*. It hath beene reported (how truely I cannot say) that some one of the *Ancestors* of this *Family*, was borne with a *Snake* about his necke; a matter not vnpossible, but yet very vnprobable. *Ideo quære*.

A Cheueron  
betweene 3.  
Peruques.



He beareth *Argent* a *Cheueron*, *Gules*, between three *Peruques*, *Sable*. This *Coat* standeth in one of the windows of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commatius* because of his long haire) hauing attained the gouernment of the *Sterne* in the *Kingdome* of *France*, at his first coming to the *Crowne*, did institute a *Law*, that the *Frenchmen* should in common, weare their *haire long*, in token of liberty. And so contrariwise shauing of the *haire* was a signe of seruile bondage: For the

Francis. Ros.  
lib. ſtemmat.  
Lotharingia,  
Tom. 3. fol. 3.

*Romans* (saith *Francis de Roſiers*) did institute by a publik Edict, that the *haire* of *bondmen* should be shauen in token of bondage. But as *haire*s change according to time, so it is the part of a *wiſe man* (saith *Farnesius*) to conforme himself to the mutability of times and seasons. After the *Head* the *Heart* doth challenge the chiefeft place, as in example.

He





He beareth *Argent*, a *Heart proper*, a *Chiefe Sable*, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingring sickness; much more must the *heart* waste in those that are possessed with the fretting canker of enuy, against the prosperity of others. According to that saying; *Inuidus ipse sibi est longè tristissimus hostis*: *The enuious man is a most deadly foe to himselfe.*

A Heart proper and a Chiefe.



He beareth *Gules* on a *Chiefe Argent*, three *Hearts proper*; by the name of *Heart*. The *Heart*, saith one, is naturally shaped long, and not round; to signifie, that our thoughts and consultations ought to bee long deliberate, and not hasty and inconsiderate. This is the *Fountaine*, seat, and treasury of *life*, wherthrough the whole body receiueth the *vitall spirits*; which are (as it were) certaine quickning flames which by the ministry of the arteries and veines, are dispersed throughout all parts of the body, giuing thereto life and vigor, and enabling the same to the performance of euery action.

Three Hearts on a Chiefe.



Hee beareth *Argent*, a *Fesse Gules* betweene three *Hearts vulned*, and distilling drops of bloud on the sinister side proper, by the name of *Toto*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, inso-much as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliorem in nobiliori loco, vt cor in medio*; *To the best part the best place*. This is that which of all other parts God requireth vs to reserue

A Bend betweene three Hearts vulned.

for himselfe and to his seruice, where he saith, *My sonne giue me thy heart*; and good reason, sith he was pleased to giue vs his *sonnes heart* to bee pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more *principall part* of a *Man*, the *Braine* or the *Heart*, sith God preferreth the heart, as more esteeming the *heartly affection* of true *Charity*, then a *speculatiue contemplation void of Christian practise*.

Hee



A Hart be-  
tweene two  
wings.  
Bishop of  
London, An.  
44. Hen. 3.



Hee beareth *Gules*, a *Heart* betweene two *wings*, displayed *Or*, by the name of *Henry de wingham*. The Ancients vsed to hang the figure of an *heart* with a lace or chain from the neck vpon the breast of a man, signifying thereby, a man of *sincerity*, and such a one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is farre vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their double heart*. Too rife are they found in this age, whose tong and heart goe two diuers waies. Therefore well is that saying verified of these and like persons, which is vsuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, fraud in factis*; Hony in the mouth, gall in the heart, and guile in their actions.

An Arme.



He beareth *Argent*, an *Arme Sinister*, issuing out of the *Dexter point*, & extended towards the *Sinister base* in forme of a *Bend Gules*, by the name of *Cornhill*. The *Arme* is a member of the *body* ordained by *Nature* for labour: and for that purpose shee hath fortified the same strongly with *Arteries*, *Muscles* and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any *other mans* power or industry too much, *God* hath forbidden vs to trust to the *Arme* of *flesh*.

Threedexter  
Armes con-  
joined.



Hee beareth *Gules*, three *Dexter Armes* conioined at the shoulders, and flexed in *Triangle*, *Or*, with *Fists* clenched, *Argent*. This *Coat-armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Deuon-shire*. These *Armes* & *hands* conioined and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare then life; *Nam honor & honestas pari passu cum vita ambulant*.

A hand ex-  
tended on a  
Chiefe.



He beareth *Or*, on a *Chiefe Gules*, a *Hand* extended and borne transuerse the *Chiefe*, *Argent*, by the name of *Mainseline*. The *Hand* is the pledge of *friendship* and *fidelity*, which was in ancient times confirmed by shaking of *hands*: but later times haue taken vp an other fashion, by embracing with the *Armes*: but the truth is, a *handfull* of that *Ancient Amity*, is more worth then a whole *armefull* of the *new*; which now euery where consists in *words*, not in *deedes*. The hand is the chiefe working instrument of the *body*, and of no lesse comlineffe



comlineſſe then uſe; *Quam multarum artium miniſtra ſunt?* ſaith *Zanchius*; of how many *Arts* is the hand the worker? and it is called *manus* (according to ſome) *à manando*, *Vel quia ipſa è brachio manat*, *vel quia ex ea manant digiti*; either for that it proceedeth out of the *Arme*, or for that the fingers proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular uſe thereof: as the *Thombe* is called *Pollex*, *quod virtute præ cæteris polleat*, for the ſtrength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the *middlefinger*. The fourth *Annularis*, or *Ringfinger*. The fifth *Auricularis*, becauſe men uſe to picke their *Eare* therewith.

Hand why  
called  
*Manus*.



He beareth *Or*, a *Mans Legge*, *Couped* at the middleſt of the *Thigh*, *Azure*, by the name of *Haddon*. The *Leg* is the member of *ſtrength*, *ſtability*, *expedition*, and *obedience*. It was a cuſtome of the *ancient World*, that ſeruants or children ſhould put their hand vnder the *Thigh* of him to whom they ſhould bee obliged by oath. Which ceremony (as ſome take it) they uſed alſo well to ſhew the ready obedience of the ſeruants and children towards their *Masters* and *Parents*, as alſo the *iuriſdiction* and *authority* of their *Masters* and *parents* ouer them. So did *Abraham* cauſe his ſeruant to doe; and the like oath alſo did *Iſrael* require of his ſonne *Ioseph*.

A mans leg  
Couped.

Ancient  
Cuſtome.



Hee beareth *Argent*, a *Mans Leg Erraſed* at the middleſt of the *Thigh*, *Sable*, by the name of *Prime*.

A mans leg  
Erraſed.

In blazoning of *Coat-armours* conſiſting of *Legges* borne after this manner, I hold it needleſſe to mention the bearing thereof in *pale*, becauſe it is *natural* for a mans *Leg* to ſtand vpriſt: but if the ſame be borne in any other ſort then thus, then ſhall you make ſpeciall mention thereof.

Needleſſe  
mention.



He beareth *Sable*, a *Legge Couped* below the *Knee*, *Argent*, by the name of *Shrigley* of *Cheshire*. The *legge* being the loweſt and lowlieſt part of the *Body*, therefore doe we uſe the motion thereof, to ſhew *humilitie* and *ſubmiſſion* to our *ſuperiours*: and of all *geſtures* of the *legge*, it is not more pliable to any, then to that whereby we humble our ſelues before *God* in *kneeling* and *praying*; as if *Nature* had eſpecially framed our *Bodies*, as well as our *Soules*, for that ſeruice to him that made vs. And in this ſenſe, *God* doth delight in mans

A Legge  
couped be-  
low the  
knee.

*legges*, though he doth not (as himſelfe ſaith) in the *ſtrength* or *beauty* thereof. And as the *legge* cut off from the *body*, loſeth all his former *ſtrength*, ſo *Man* cut off from *God*, loſeth all his *grace*, *power*, and *felicities*, which are only preferred by our *Vnion* with him.



## SECT. III. CHAP. XXV.

Creatures of  
exorbitant  
kinde.

Amphibia.

IN the proceſſe of our former tracts touching *Animals* as well *Rationall* as *Irrationall*, we haue beene very carefull to limit every ſeueral kinde of creature with his owne *Naturall* and *diſtinct* bounds, formes, and *proprieties*; whereby it happeneth, that ſuch other kinds of *living creatures*, as are any way exorbitant from *Natures* generall courſe and intendment, either for *qualities* or *effente*, (and therefore wanted a certaine place amongſt the reſt) haue beene reſerued for this laſt place. And of theſe there are diuers ſorts; as firſt *Amphibia*, ſuch as liue ſometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples heere ſhall ſhew.

Beuer-  
ping.

He beareth *Argent*, a *Beuer* erected *Sable*, deuouring a *Fish* proper, *Armed Gules*. This *Coat* ſtandeth in a glaſſe window in an *Inne* of *Chancerie* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beuer* is like an *Otter*, and both of them are like ſie *diſſembling companions*, who to make their profit, and feed their owne bellies, will cloſely keepe good quarter with contrarie ſides, in affection to neither, but onely for their owne behoofe: therefore I could wiſh they had one other property of the *beuer*, which is to geld him-

ſelfe, that ſo he might eſcape from his purſuers, who hunt him for his *teſticles*, which are much vſed in *Phyſicke*. This *Beuer* hath only his *taile* fiſh, and therefore keepes that part moſt in the *water*: he hath his *hinder legges* like a *Swanne*, and his former like a *Dogge*, and ſo ſwimmeth with the one whiles hee *preieth* with the other.

Feſſe be-  
tweene three  
Otters.

Hee beareth *Argent*, a *Feſſe* betweene three *Otters*, *Sable*, by the name of *Lutterell*. *Sir Iohn Maundeſhille* in his *Diſcourſes*, reporteth that in the *Country* of *China* they vſe *Otters* for *water-dogs*, bred tame among them in great number, which ſo often as they are commanded, goe into the waters, and bring forth *Fish* to their *Maſters*.

Seales feet  
erected.

He beareth *Argent*, a *Cheueron* betweene three *Seals* feet *Erected* and *Erased* *Sable*. Theſe *Armes* doe pertaine to the *Towne* of *Yarmouth* in *Norfolke*. The *Finnes* wherewith this *Fish* doth ſwimme, doe ſerue her turne alſo as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea-calfe*) is very wholeſome againſt the *Falling Sickneſſe*: but ſhee ſucketh it out, and ſpilleth it of enuy, that it ſhould not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

The



The second sort of *Natures vnnatural creatures* (as I may call them) are *Bi-genera*, such as are ingendred of two distinct kindes of *Beasts*, against the pre-script of *Natures* order. Of which *prodigious* kindes of *Beasts*, as some haue beene procreated by meanes of mans idle *invention*, and others by casuall accident; so are there sundry sorts of *Beasts* no lesse vnnaturally ingendred through carelesse neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kindes, to sort and feed together confusedly in the time of their heat. Such are those that *Vpton* calleth *Musimones*, ingendred of a *Goat* and a *Ramme*; *Tytirs*, of a *Sheepe* and a *Goat*; *Hybrides*, of a wilde *Boare* and a tame *Sow*; *Castorides*, *Dogges* ingendred by a *Fox* and a *Beuer*; *Lyciscus*, of a *Wolfe* and a *Mastiffe*, and such like.

Occasions  
of vnkindly  
procreations

These *Bigenerous Beasts* (saith *Vpton*) may well besecme the *Bearing* of *Abbats* and *Abbesses*, who beare the *Miter* and the *Crosse*, which are representations of *Pastorall Iurisdiction*, but haue not the actuall exercise thereof; as the *Mule* and *Leopard*, hauing the generative instruments of the *Horse* and the *Lion*, yet haue not the naturall vse of them: though in this property, *Abbats* and *Abbesses* haue neuer beene very like them, but for the other respect. Whereupon a certaine *Author* hath this saying:

Whose bearing these  
sorts doe fit.

*Mulus & Abbates sunt in honore pares:*  
*Mules, Abbats, and Abbesses are like;*  
*They beare the weapons, but cannot strike.*



He beareth *Gules*, a *Musimon Argent*. This is a *Bi-generous* beast of vnkindly procreation (like as the *Mule* before exemplified amongst *whole-footed beasts*) and is ingendred betweene a *Goat* and a *Ramme*, like as the *Tytirus* is ingendred betweene a *Sheepe* and a *Bucke-goat*, as *Vpton* noteth.

A Musimon.



Hee beareth *Gules*, a *Leopard Passant Guardant Or*, *Spotted Sable*. The shape of the *Leopard* bewraith his vnkindly birth, forasmuch as he is in all proportion of body more like the *Pardus*, as well in respect of the slenderesse of his body, as of his spots, and wanteth the courage notified by the plentiful mane wherewith *Nature* hath inuested the *Lion*, being the expresse token of his generous and noble spirit. This misbegotten *Beast* is naturally enemy to the *Lion*, and finding his owne defect of courage to encounter

The shape of  
the Leopard,

Leopard enemy  
to the  
Lion.

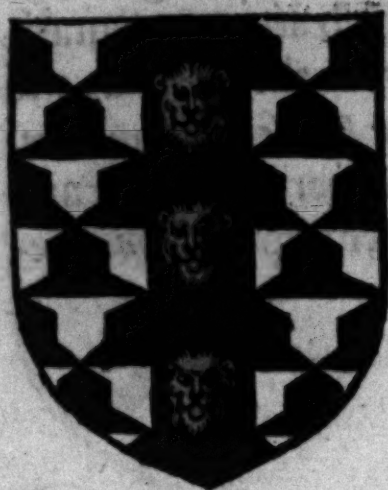
the *Lion* in faire fight, he obserueth when the *Lion* makes his walke neere to his *Denne*, which (in policie) he hath purposely wrought spacious and wide in the double entrance thereof, and narrow in the midst, so as himselfe being much more slender then the *Lion*, may easily passe: when hee seeth the *Lion*, he maketh towards him hastily, as if he would bid him battell in the open fields;



The policie  
of the Leo-  
pard.

fields; and when he seeth the *Lion* prepared to encounter him, hee betaketh him to his heeles, and maketh towards his *Denne* with all celeritie, whom the *Lion* eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the *Denne*. At length through the vehemencie of his swift course, he becommeth so straited in the narrow passage in the midst of the *Denne* (by reason he is much bigger bodied then the *Leopard*) that hee can goe neither forwards nor backwards. The *Lion* being thus distressed, his enimie passeth thorow his *Denne*, and commeth behinde him, and gnaweth him to death. Of this *Beast*, the *Head* is more vsually borne in *Coat-armour* then the whole, and that in diuers manner, as by these examples next ensuing may be seene.

Leopards  
heads.



Occasion of  
bigenerous  
procreations

He beareth *Verry*, *Argent* and *Azure* on a *Pale Gules*, three *Leopards Heads Or*, by the name of *Ockowld*. The *Leopard* hath a name well fitting his vnkindely procreation and double *Nature*: for being ingendred betweene the *Lionesse* and the *Pardus*, is thereupon called a *Leopard*. It is often times found in the *hot climates*, especially in *Africa*, where through great scarcity of *waters*, many *Beasts* did often conuent together at some *Riuer* to drinke, of whose commixtion, many *monstrous births* haue beene produced; which

gaue occasion of that vulgar Prouerbe, *Semper aliquid noui fert Africa: Africa still yeelds new Monsters.*

Leopards  
heads iessant  
Flowers de  
lices.



He beareth *Gules*, a *Bend Ingrailed Azure*, betweene three *Leopards Heads Or*, iessant *Flowers de lices* of the second, by the name of *Dennys*. This is that ancient *Coat-armour* of that *Familie*, as appeareth in the *Cathedrall Churches* of *Worcester* and *Hereford*, as also in the *Churches* of *Durham* and *Auste*, and many other places: neuerthelesse, some haue of late yeeres altered the *Flowers de lices* into *Or*, wherein they haue much wronged the *Bearers*, in reiecting the ancient forme, which is both warranted by *Antique Monuments*, and no way discommendable, sith it is borne in the *naturall colour*.

Leopards  
heads re-  
uerfed.



The *Field* is *Gules*, three *Leopards Heads Reuerfed*, swallowing as many *Flowers de lices Or*. This *Coat* pertaineth to the *See* of *Hereford*. These *Leopards* heads differ from the former in this, that they are borne reuerfed; of which forme of bearing you must take speciall notice in *Blazon*, as also of the *Flowers de lices*, which in these are said to be swallowed, and not borne.



## SECT. III. CHAP. XXVI.



IN other sort there is of *exorbitant Animals* much more prodigious than all the former: such are those *Creatures formed* or rather *deformed* with the confused shapes of *Creatures* of different kindes and qualities. These (according to some *Authors*) are called in Latine *Monstra, à monstrando*, for fore-shewing some strange euent. These *Monsters* (saith *S. Augustine*) cannot bee reckoned amongst those good *Creatures* that God created before the transgression of *Adam*: for those did God (when he tooke the suruey of them) pronounce to bee *valde bona*, for they had in them neither excellence nor defect, but were the perfect workmanship of Gods creation. And of them *Zanchius* saith, that *Eorum deformitas habet usus, cum & Deo seruiant, ad gloriam ipsius illustrandam, & electis ad salutem promouendam*. If *Man* had not transgressed the Law of his *Maker*, this dreadful deformitie (in likelihood) had not happened in the procreation of *Animals*, which some *Philosophers* doe call *Peccata Natura*, Errors in Nature, *Quoniam natura impeditur in horum generatione, ne possit quale velit producere animal*. Some examples in this kinde heere ensue.



Hee beareth *Argent*, a *Griffon Passant*, his wings displaid *Sable*, *Armed Gules*, by the name of *Halton*. Leigh in his *Blazon* of this *Beast*, addeth this word *Sergeant*, in regard of his *two-fold forme*, wherein hee doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*: If that be the cause, then doubtlesse that terme cannot be saide to be peculiar to the *Griffon*, as he would haue it; but rather common to whatsoever other *Animall* of double nature: as the *Wiuerne*, *Cockatrice*, &c.



He beareth *Or*, a *Griffon Rampant*, with wings displaid *Sable*, by the name of *Morgan*. The erecting of the *fore-legges* of this *Griffon*, is an euident testimonie of his readinesse for action, which addeth a *second* force to his attempt, and promiseth a *successfull* euent of his enterprise, by reason that hee vnith force and industrie together. The *Griffon* hauing attained his full groweth, will neuer be taken aliue; wherein hee doth *Adumbrate* or rather liuely set forth the propertie of a *valorous Souldier*, whose *Magnanimitie* is such

as hee had rather *Expose* himselfe to all dangers, and euent to death it selfe; then to become captiue.

Hee



A Wiuern his  
wings dis-  
plaied.

Hee beareth *Argent*, a *Wiuern*, his wings displaid and *Taile Nowed*, *Gules*, by the name of *Drakes*. This word *Nowed* is as much to say in *Latin* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricate-ly knotted with diuers infoldings, after the manner of a *Frette*: Like as the *Griffon* doth participate of a *Fowle* and a *Beast*, as aforesaid; so doth the *Wiuern* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake*, *Adder*, or such other *Serpents* (as are not of *Grefsible* kinde, but *Glide* along vpon their *Bellie*),

and doth resemble a *Serpent* in the *Taile*.

A Cocka-  
trice displai-  
ed.

Hee beareth *Sable*, a *Cockatrice displaid*, *Argent*, *crested*, *membred*, and *iollopped*, *Gules*, by the name of *Buggine*. The *Cockatrice* is called in *Latine* *Regulus*, for that he seemeth to be a little King amongst *Serpents*, not in regard of his quantity, but in respect of the infection of his *Pestiferous* and *poisonfull* aspect, where-with he poisoneth the *Aire*. Not vnlike those diuellish *witches*, that doe worke the destruction of silly *Infants*, as also of the *cattell* of such their neighbours whose prosperous estate is to them a most grie-

uous eie-sore. Of such *Virgil* in his *Bucolike* makes mention, saying,

*Nescio quis teneros oculus mihi fascinat Agnos,*

*I know not what wicked eie hath bewitched my tender Lambes.*

A Reremouse  
displaied.

He beareth *Argent*, a *Reremouse displaid*, *Sable*, by the name of *Bakster*. The *Egyptians* (saith *Pierius*) vsed to signifie by the *Reremouse* a man that hauing small meanes, and weake power, either of Nobility or of Fortune, or yet stored with pregnancy of wit, hath neuerthelesse stepped vp so suddenly that he might seeme not so much to bee supported by the earth, as by a sudden flight to bee exalted aboue the same. Sometimes you shall find this bird borne in the forme of some *Ordinary*; for so shal you see them

borne displaid in *Pale*, three of them one aboue another. As in the *Ensignes* of the Kingdome of *India* sorted amongst the *Coat-armours* of the innume-ours multitude of the great assembly holden at the *Councell* of *Constance*, *Anno Dom.* 1414. This little creature doth partake both with *beast* and *bird* in such neerenesse of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh aduantage in the battell betweene *beasts* and *birds* (mentioned in the *Fables* of *Aesop*) to flutter aloft aboue them to behold the euent of that dangerous fight, with a resolution to encline to the stronger part. Of all *Birds* (according to *Plinie*) this alone bringeth forth yong aliue, and none but shee hath wings made of panicles or thinne skinned. So is shee the onely *bird* that suckleth her yong with her paps and giueth them milke.

*Aesop.*

Hee





He beareth *Azure*, an *Harpey* with her wings disclosed, her *Haire* *florant*, *Or*, *Armed* of the same. This *Coat* standeth in *Huntington Church*. Of this kind of bird (or rather *Monster*) *Virgil* writeth in this manner;

A Harpey disclosed in her wings

*Tristius haud illis monstrum, nec senior vlla,  
Pestis & ira deum, Stigijs sese extulit undis,  
Virginei volucrum vultus fœdissima ventris  
Ingluuias, unceq; manus & pallida semper  
Ora fœme.*

Virgilina

Of *Monsters* all, most *Monstrous* this; no greater wrath  
God sends amongst men; it comes from depth of pitchy *Hell*:  
And *Virgins* face, but wombe-like gulfe unsatiat hath,  
Her hands are griping clawes, her colour pale and fell.



The *Field* is *Azure*, an *Harpey* displayed, *Crined*, *Crowned*, and *Armed*, *Or*. These are the *Armes* of the noble *City* of *Norenberga*, which according to some *Authors* is situate in the very *Center* of the vast and spacious *Country* of *Germany*. The *Harpey* (saith *Vpton*) should be giuen to such persons as haue committed manslaughter, to the end that by the often view of their *Ensignes* they might bee moued to bewaile the foulness of their offence.

The Harpey displayed.



Hee beareth *Argent*, a *Mermaid*, *Gules*, *Crined Or*, A *Mermaid* holding a *Mirror* in her right hand, and a *Combe* in her left, by the name of *Ellis*.

To these must be added, *Mantegres*, *Satyr*s, *Monk-fishes*. As also *Lions-dragons*, *Lions-Poisons*, and whatsoever other double shaped *Animall* of any two or more of the particular kinds, before handled.

### SECT. III. CHAP. XXVI.



NT O this will I adde all sorts of *Animals*, which being duly shaped, doe neuertheless monster-like degenerate from their kinde, by reason that in their actions they doe shew themselves (as they are often found) borne in *Coat-armour*, I say not diuers or differing from their kinde, but meerely repugnant and contrary to nature, which to looke vpon (their natures being duely considered) are no lesse monstrous then those deformed procreations, and naturally deformed *Animals* before handled, as by these few examples following may be seene.

Of degenerate & monstrous Natures.

A a

He



A Lion Rampant Regardant.



Hee beareth *Or*, a *Lion Rampant*, *Regardant*, *Sable*, *Armed Gules*, by the name of *Gwaythe Voyde*, sometime *Lord of Cardigan* in *Wales*. This action doth manifest an inward and degenerate perturbation of the mind, which is meerlie repugnant to the most couragious nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullius pauebit occursum*.

A Lion Rampant coward



He beareth *Argent* a *Lion Rampant*, *Coward*, *purple*, by the name of *Rowch*. This is termed a *Lion Coward*, for that in cowardly sort hee clappeth his taile between his legs, which is proper to all kind of *beasts* (hauing tailes) in case of extemity and feare, then which nothiug is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of *nature*.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindered by reason of the apposition of certaine *Artificiall Impediments*. As shall appeare heereafter in these next following *Escheons*.

A Lion Rampant chained.



He beareth *Argent* a *Lion Rampant*, *Sable*, *Gorged* with a *Collar* and a *Chaine* thereto affixed reflexing ouer his backe, *Or*, by the name of *Miredith*. Such forme of *bearing* may signifie some *bearer* thereof to be captiuated by such a one as was of greater power then himselfe.

No *beast* can be truely said to be free that is tied about the necke, which *Aristotle* obserueth, saying, *Omne Animal tunc est liberum, quando collum suum vinculis habet solutum*.

A Horse passant Spanceled.



He beareth *Sable* a *Horse passant*, *Argent*, *Spanceled* on both legs of the neerer side, *Gules*, by the name of *Percinall*. Albeit this *Horse* be now *Spanceled* as you see, yet must you not account him to be of so base & deiected nature, as that he hath beene forced to this subiection, but rather wone thereunto by tractable vsage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentlenes, then by seuerity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam trahitur*. For it is with *irrationall Animals*, as with the *Rational*, who are rather drawn by the *Eares* then by the *cloake*: That is, they are sooner wone by persuasion



swasion then forced by compulsatorie meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the bearer.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing then haue bene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were il furnished at my hands, then that I should leaue you altogether disfurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-armours*, whose *Fields* (besides their grand *Charge*) doe admit some petite *Charge* to be annexed to the primer *Charge*. Others there are, wherein the *Field* being freed of such petite *Charges*, the same are imposed vpon the *Charge* it selfe. Hence it is, that wee haue so many *Lions* and other liuing things borne *Gutte*, *Billette*, *Escallope*, *Pellette*, &c. as by this that ensueth in part may be seene.



Hee beareth *Azure*, a *Lion Rampant*, betweene *Eight crosse Crosets*, *Fitched*, three, two, two, one, *Or*, Charged on the shoulder with a *Cressant*, *Gules*, a *Chiefe* of the *second*, by the name of *Iordane*. A like bearing to this (the *Chiefe* excepted) hath the *Lord Delaware* for his *second Coat*, which is *Gules crusule botonne fitché* a *Lion Rampant Argent*, by the name of *Laware*, which I doe note vnto you for a further instance of such bearing.

A Lion be-  
tweene  
Crosets.



The *Field* is *Diamond*, a *Lion Rampant*, betweene *eight Crosses Crosets*, *Pearle*. This *Coat-armour* pertaineth to the *Ancient Family* of *Long of Wiltshire*: whereof that Honourable and vertuous *Baronesse*, the Lady *Russell*, wife to the right Honourable and thrice worthy *Sr. William Russell*, Lord *Russell* of *Thornham*, is descended: whose seuerall vertues deserue to be published by a more skilfull penne. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my

A Lion Ram-  
pand and  
Crosets.

owne particular.



He beareth *Argent*, a *Lion Rampant*, *Sable*, *Gutte* *Or*, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the careful obseruer, find other *Charges* borne *Billette*, *Pellette*, &c. And so concluding this third *Section*, I will hasten to the next.

A Lion Ram-  
pand Gutte.

The end of the third Section.



And thus I have given you a short account of the  
history of the city of London, and of the  
various changes it has undergone since the  
time of its first settlement. I have also  
mentioned the names of the several  
kings and queens who have reigned  
over it, and the names of the  
bishops and abbots who have  
governed it. I have also mentioned  
the names of the several  
guilds and companies which  
have been established in the  
city, and the names of the  
various streets and houses  
which are now to be seen.

The city of London is a very  
large and populous city, and  
is one of the most important  
cities in the world. It is the  
seat of the British Empire, and  
is the centre of the world's  
commerce. It is also the  
seat of the British Parliament,  
and is the home of the  
British monarchy. The city  
is also the home of the  
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The end of the third section.



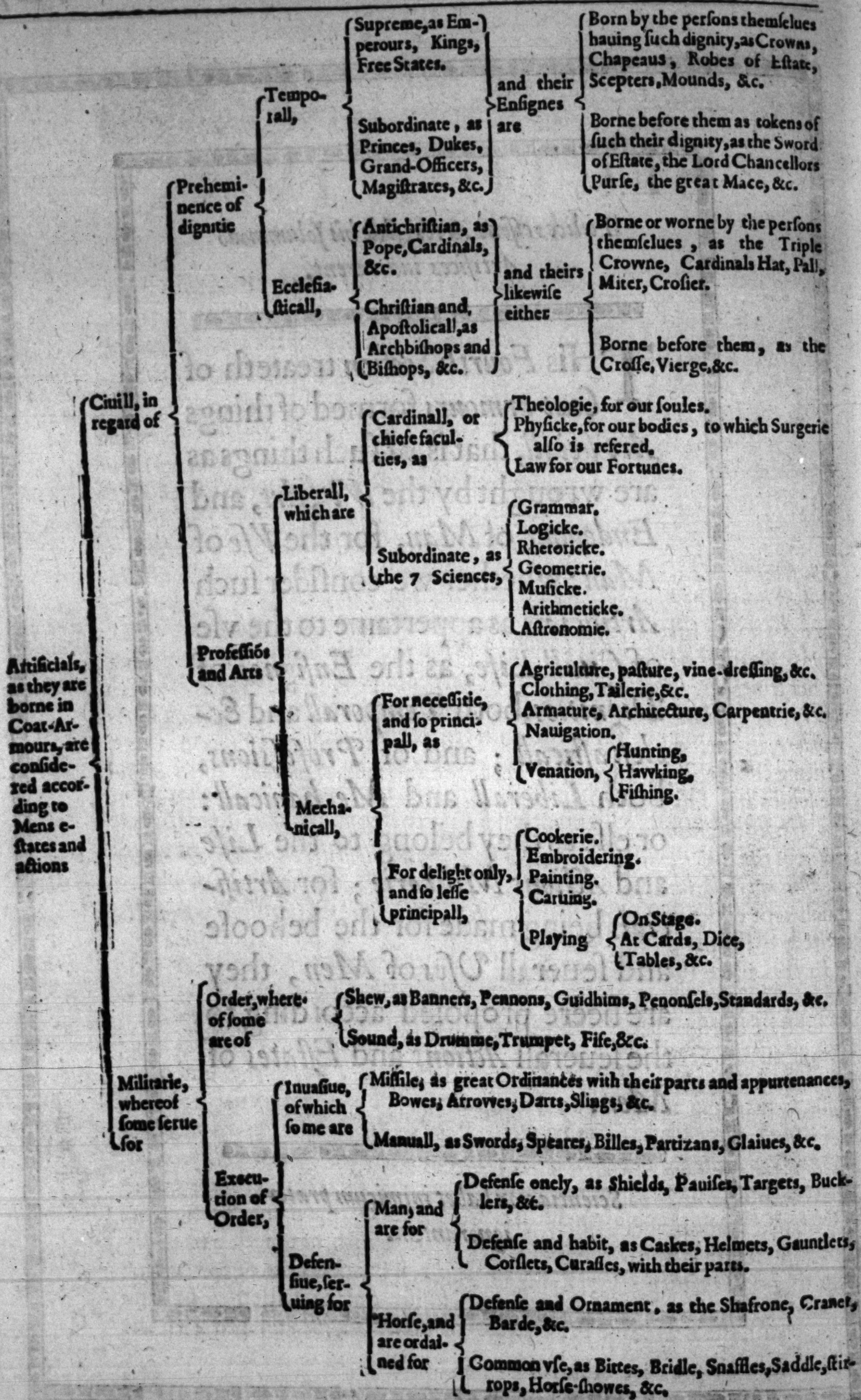
*Fœlices essent Artes, si de his solummodo  
Artifices indicarent.*

**T**His *Fourth Section* treateth of  
Coat-armours formed of things  
*Artificiall*, that is, of such things as  
are wrought by the *Wit, Art, and*  
*Endeuour of Man*, for the *Vse of*  
*Man*: whether we consider such  
*Artificials* as appertaine to the vse  
of *Ciwill Life*, as the *Ensignes of*  
*Dignities*, both *Temporall* and *Ec-*  
*clesiasticall*; and of *Professions*,  
both *Liberall* and *Mechanicall*:  
or else as they belong to the *Life*  
and *Actions Militarie*; for *Artifi-*  
*cialls* being made for the behoofe  
and seuerall *Uses of Men*, they  
are heere proposed according to  
the seuerall *Actions and Estates of*  
*Men*.

*Scientia non habet inimicum prater  
ignorantem.*



## A Table of the fourth Section.







## SECTION IV.

### CHAPTER I.



Sall *Naturall* things (of which hitherto wee haue intreated) were made by the powerful hand of the *Almighty* and *All-wise* God for the vse of *Mankinde*, so did God also endue *Man* with an *admirable power* infused into him, with the *Reasonable Soule*, whereby euery *Man* might inuent waies and meanes to helpe *himselfe*, and one *Man* to helpe another by the benefit of *Arts*, for the better vse of those things which God and *Nature* hath prouided. In which respects *Art* is reputed *Natura Simia*, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but wee may goe further, since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, *Leno* ; *Natures Midwife*, in helping her for the safer and better producing of her fruits, as is *Husbandry*, &c. *Natures Physitian*, in preserving *Natures* works, as *Architecture*, *Armature*, and *Physicke* it selfe : lastly, *Art* is *Natures Pandore*, in setting her out to the most tempting and pleasing fashion, by inuenting those things that tend either to the *adorning* or *delight*, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason of the inuention of *Arts*, *Quia Natura multipliciter est ancilla, & multis angustijs oppressa, ideo inuenta est Ars, vt suppleat defectum Natura* ; *Nature* is much kept vnder and oppressed like a *Handmaid*, and therefore *Arts* were inuented, to supply those defects of *Nature*.

Power infused into man with the soule.

Art natures Midwife, Physitian and Pandor.

Art wherefore inuented.

In this place therefore wee intend from the *works* of *Nature* to come to the *works* of *Art*, so farre forth, as they are vsed in *Coat-armour*. And heere we must be borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplatiue* or *Operatiue* and *Practicke* whatsoeuer ; for so one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine Rules [or prescript formes : ] And therefore some haue thought *Ars* to be ab *Arctando*, *Quia arctis breuibusq; preceptis concluditur* ; Because it is comprised in brieft and compendious precepts : whereas those who so call it *quia per Artus operatur*, for the worke of the limmes or ioints, they comprehend onely *Arts Mechanicall* by that name. Some more probably deriue it from the Greeke word *Arete*, which signifieth *vertue*, because the perfect skill or *Art* of doing any thing, is properly the *virtue* of that *Action*. In handling these *Artificials*, I will follow our prescibed Order, and beginne with the *Ensignes* of the *Actions* or estate *Ciuill*, and first with the *Highest* and *Soueraigne*, as in example.

Progression from the workes of Nature to those of Art.

Ben.

Calep.

Art taken in largest signification.

Definition of Art.

Etymology of Art.

Order of the author.

The



A Crowne  
Imperiall  
Mitrall.

The Field is *Iupiter*, a Crowne *Mitrall Imperiall*, *Sol*, garnished and enriched with sundry precious *Gems*, *Proper*. These *Armes* doe pertaine to the City of *Toledo* in *Spaine*. This sort of Crowne was deuised to represent a twofold dignity vnited in one, viz. *Sacrificall* and *Imperiall*, (in which respect I haue giuen it this new-coined forme of *blazon*: ) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tanta est Sacerdotalis dignitas*, &c. (saith *Cassa*.) so great is the *Priestly* dignity, that in the glorious times of the *Romans* no man might be *Emperour* or *King*, but he was to bee also a *Priest*; and thence are they inscribed in their *Coines*, *Imperatores & Pontifices Maximi*; whence we may see that the originall was meere *Heathenship* of the *Popes* usurpation, of that title *Pontifex Maximus*; surely he could find in his heart also to stile himselfe *Imperator Maximus*; for that high command hee challengeth ouer all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping Papacy*.

A Significa-  
tion of it e-  
leuated.

The Field is *Mars*, A Crowne *Imperiall*, *Sol*. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iurisdiction* and *Prerogatiues*, that an *absolute King* (to whom such a Crowne is due) hath within his kingdome. The high rising of the *Diadem*, doth signifie the *greatnesse* and *perfection* of such a *King*, from whom there is no *appellation*, forasmuch as hee acknowledgeth no *earthly Superiour*, in any thing pertaining to his *Roiall Iurisdiction*, neither oweth hee duty, but onely to the *King* of all *Kings*, of whom

he holdeth by an *Immediate* right.

3. Crownes

Belinus.



The Field is *Iupiter*, three Crownes in *Pale Sol*. *Belinus* King of this our *Britanny*, hauing conquered *France*, *Almaine*, all *Italy*, and the City of *Rome*, together with all *Greece*, hee returned into this land and assumed vnto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo Azureo*, quia ipse fuerat *terna vice in diuersis Regnis coronatus*; Three Crownes *Or*, in a Field *Azure*, because he was three times Crowned King in sundry Kingdomes. But this kinde of Crowne is now held proper to such a King as oweth

*homage* or *fealty* to some other King, as to his *Superiour Lord*. In which respect some haue giuen it the name of a Crowne *Homager*.

It is in your choice whether you will terme the foresaid Crownes *Or*, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to be made of *Gold*. But when they are found to be borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention whereof they are.

The





The *Field* is *Iupiter*, a *Scepter Roiall* in *Pale*, insigned with an *Eie, Sol*. This is the second *Ensigne* that is borne by the person himselfe that hath the exercise of *Roiall Iurisdiction* and *authority*. This *Coat-armour* is of diuers *Authors* vouched to haue beene anciently borne by *Osiris* surnamed *Iupiter*, the iust sonne of *Cham*, the cursed sonne of *Noah*. The *Eie* betokeneth *Providence* in gouernment: *Oculus enim est custos corporis*; The *Eie* is the *watchman* of the body; and the *Scepter* signifieth *Iustice*.

A Scepter  
Roiall.



The *Field* is *Sol*, a *Mound, Saturne*, enuironed with a circle and insigned with a *Crosse Auellane, Mars*. *Bara* in his booke intituled, *Les Blazannes des Armoiries*, setteth downe this for the *Coat-armour* of one *Chawlas*. This kind of *Crosse* is called a *Crosse Auellane*, for the resemblance it hath of a *Philbert Nut*, which in Latine is called *Auellana*. This also is one of the *Ensignes* that representeth the *Soueraigne Maiesty* and *Iurisdiction* of a *King*. By the roundnesse of the *Mound* and insignifying thereof with the *Crosse*, is signified, that the

A Mound.

Crosse Auellane  
what.

Religion and faith of *Christ* ought to be receiued and religiously embraced, throughout his *Dominions*; which high duty, is residing in his own *Soueraigne* power, and not to bee deriued from any forraine *Spirituall Iurisdiction*.



He beareth *Sol*, a *Cap of Maintenance, Mars*, turned vp *Ermine*. A like *Cap* did *Pope Iuli. 2.* send with a *Sword* to *K. Henry 8.* And after him, *Pope Adrian 6.* gaue him the Title, *Defender of the Faith*, for that he had then late before written a booke against *Martine Luther*. But howsoever the *Cap* may seeme then and thereof to bee first called a *Cap of Maintenance*, certaine it is that the *Kings of England* did long before that time stile themselves *Defender of the Faith*; as by diuers of their *Charters* yet extant may easily appeare.

A Cappe of  
Maintenance.



He beareth *Luna*, a *Mantle of Estate, Mars*, doubled *Ermine, Ouched Or*, garnished with strings fastened therunto fretwaies dependant, & *Tasselled* of the same. These *Armes* do pertaine to the *Towne of Brecknocke*. The *Mantle* is a *Robe of Estate* peculiar to *Emperours, Monarchs, Kings* and *Free Estates*, and thereof perhaps receiued this name, as I heere vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent aswel those kinds of *Mantles* that (together with some *Dignity* or *Iurisdiction*)

A Mantle of  
Estate.

B b

Emperours



Emperours and Kings doe communicate vnto such as they aduance to some Principality, Dukedome, &c.

Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Roiall Ma-iesty* or *Fynction* of an *Emperour* or *King*, and are worne by the persons themselves that doe exercise *Soueraigne Iurisdiction* ouer their *Subiects* within their *Dominions*. Now of those others that are borne before them and their *Viceregents* holding place of *Supreme dignity* vnder them, in signification of that their dignity (which for breuities sake) I will heere onely name, leauing their examples to be heereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *Cap of Maintenance*, the *Purse* wherein the great *Scale* is borne, the great *Mace*, &c. All which shall follow heereafter in place conuenient.

Ensignes borne before persons ha-ving dignity.

### SECT. II. CHAP. II.



Ensignes Ecclesiasticall.

HAVING in the former Chapter discoursed of things *Honorary*, representing *Estate* or *Dignity Temporall*: Let vs now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution thereof, of which sort are these ensuing examples.

A Papall Infula.



An. 23. Hen. 7.

The Field is *Gules*, a *Papall Infula*, Insigned with a *Treble Crowne* and a *Crosse Patee Or*, Two *Lables* pendant *Argent*. This kind of *Infula* or *Miter*, is worne by the *Antichristian Prelate of Rome*, to signifie the threefold *Iurisdiction* that he doth arrogate to himselfe, as *Christs Vicar* generall in *Heauen*, in *Earth*, and in *Hell*. *Guido Duke of Vrbini in Italie*, who was elected Knight of the most Honourable Order of the Garter, Anno 23. *Henric. 7.* did beare this *Coat* quartered next to his owne. Astouching the installation of this *Duke*, Sir *Gilbert Talbot*, Knight, Sir *Richard Bere Abbat* of *Glastenbury*, and Doctor *Robert Sherbourne* Deane of *Pauls*, being sent *Ambassadors* to *Rome* vnto *Pope Iuly*, did beare the *Colar* and *Habit* of this Order vnto the *Duke*; who receiving the same, sent *Balthazar Castilio*, Knight (a *Mantuan* borne) to the King, which *Balthazar* was installed in his roome according to the vsuall *Ordinance*.

Molin (bed, pag. 1461.

A Cardinals Hat.



Onuph. Veron. de Cardinal. Institur. pag. 162. Cassa Cat. G. M. part. 1. Conclus. 4.

The Field is *Argent*, a *Cardinals Hat*, with strings pendant and platted in *True loue*, the ends meeting in *Base Gules*. These are the *Armes* of *Sclauonia* a Region in the *Sea Hadriaticum*, and is commonly called *Wundesbmarke*. *Pope Innocencius* the fourth ordained that *Cardinals* should weare red Hats, whereby hee would signifie, that those that entred into that Order ought to bee prepared to expose themselves euen to the shedding of their blood and hazard of their liues (if need so required) in the defence of the *Ecclesiasticall liberty*. And this *Institution* was made (according to *Cassan.*) at the *Councell* holden



holden at *Lions*, 1273. But they haue euer since so farre digressed from it, as that they haue more iustly deserued that censure of a learned man, thus:

*Semiueros quicunque patres radiante Galero  
Conspicis, &c.*

Whoeuer markes our carnall Cardinals Weeds,  
Their Hat, and pendant Robe of purple staine;  
Beleeue me, 'tis no crimson iuice which breeds  
This sanguine hew, nor costly scarlet graine:  
But 'tis the guiltlesse bloud of martyr'd Saints,  
Wherein their thirsty vestures they haue dide;  
Or else 'tis blushing, which their Weeds depaints,  
As shaming at the shamelesse beasts they hide.

Cardinals  
Robes.



The Field is *Impiter*, a *Staffe* in *Pale Sol*, and thereupon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fitched Saturne*, edged and fringed as the second. This Coat belongeth to the *Archiepiscopall See* of *Canturburie*, which hath annexed with it the title of *Primate and Metropolitan* of all *England*; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This Ornament is called in Latine *Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, palam fit omnibus*. What a *Pall* is, *Cassaneus* sheweth in these words: *Pallium est quoddam ornamentum ad modum Stole Sacerdotalis, cum quibusdam crucibus nigris contextis, quod deferretur super alia ornamenta, circumdans pectus & humeros, ad modum corona dependens*. In ancient time it

Armes of the  
Archbishop  
of Canturburie.

Title of Metropolitan of  
England.

Ancient  
viage.

was (through the intolerable pride and tyrannie of the *Romane Bishop*) not lawfull for any to take vpon him the title of an *Archbishop*, before he had receiued from the *Pope* this Ornament which we call a *Pall*, and that was reckned to be a manifest demonstration of the lawfulnessse and fulnesse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to bee buried with the possessor and owner.

Corporall  
oath exacted.



He beareth *Sable*, a *Miter* with two *Labels* pendant *Argent*, garnished *Or*. This Coat standeth in *S. Thomas Church* in *Nantwich*, otherwise called *Wich Mulbanke*. Amongst the sundrie ornaments ordained for the illustration of the *Bishops* dignitie, *Polydore Virgil* reckoneth the *Miter* for one, and affirmeth the same to haue beene receiued from the *Hebrewes*. And as touching the forked shape thereof, he writeth in this manner: *Adduntur bina cornua, quoniam Moses acceptis tabulis quibus Mandata Dei inscripta erant, visus est suis cornutus*.

Sable, a Bishop's Miter  
Argent.

The forked  
shape thereof.



A Lion Rampant with a Bishop's Crozier.

Baculus pastoralis.



Other ornaments.

Pope Clement.

Note.

Reference.

wherein they doe imitate the good and watchfull *Shepherd*, of whose *Crooke* this *Crozier* hath a resemblance. Besides these *Ornaments*, the same *Author* speaketh of a *Ring* giuen to a *Bishop*, in signification of the coniunction or marriage of *Christ* with his *Church*, whereof the *Ring* is a pledge: and of his *Gloves*, that betokened cleanness of hands, free from all contagious corruption: and lastly, his *Sandals*, that betokened his industrious vigilancie ouer his *Flocke*: all which are said to haue beene instituted by the *Decrees* of *Pope Clement*. In *Blazon* heere you shall not say *debruised* or *oppressed*, both in respect the *Crozier* extendeth not to the extremities of the *Escutcheon*, as also in respect of the slender substance thereof, whereby it may bee intended, the *Lion* may easily free himselfe thereof, if it were extended thorowout to the *Corners* of the *Escutcheon*. Howsoever, most true it is, that those who are aduanced to the *Calling* represented by the *Crozier*, ought to be like *Lions*, both for *courage* and *vigilancie*, in execution of that great authoritie and iurisdiction wherewith *Christ* and his *Church* haue honoured them, for the repressing of obstinate offenders, and preservation of the *Churches Peace* and *Discipline*.

To this *Head* must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall Dignitie* or *Function*. But this is sufficient in this place to shew their vse in *Coat-armour*.

#### SECT. IV. CHAP. III.

Things borne by other persons.



and calling.

Things *Artificiall* borne or worne by *Persons* in *Dignitie*, and represented in *Coat-armours*, we haue spoken in the two Chapters preceding: In this shall be deliuered *Examples* of such *Ornaments*, or representations of *Dignitie*, as are borne before *Persons* of such *Maiestie* or *Dignitie*, for the more honour of their place

The Sword of Estate.



The *Field* is *Pearle*, a *Sword* of *Estate* in *Pale*, the point erected *Ruby*, *Hilted* and *Pomelled Topaz*, the *Scabberd* enriched with *stones* of diuers kindes, set in *Goldsmiths* worke proper. The manner of bearing this *Sword* varieth according to the seuerall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith *Leigh*) comparable to the *Orderly Bearing* thereof within his *Maiesties Chamber* of *London*, by reason of the want of iudgement



iudgement therein. It is therefore to bee obserued, that when the *Sword* is borne before our *Soueraigne Lord* the *Kings* most excellent *Maiestie*, the *Bearer* thereof must carrie the point thereof direct vpright, the blade opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquesse*, *Earle*, &c. I referre the Reader to the *Accidence of Armorie*.

The manner  
of bearing  
thereof.



The *Field* is *Iupiter*, a *Mace of Maiestie* in *Bend Sol.* I call this a *Mace of Maiestie*, to distinguish the same from the *Mace* borne by a common *Sergeant*, not only in forme, but also in vse; forasmuch as this is borne in all *solemne assemblies* before his *Maiestie*, as also before his *Highnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellour* and *Treasurer of England*, and the *Lords President of Wales*, and of the *North parts*, and the *Speaker of the Parliament House* in time of *Parliament*.

A Mace of  
Maiestie.

The *Bearer* hereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons afore said, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remooue* of forcible *Entries*, and the *Apprehension* of *Malefactors*. A man that is vnder the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.

Sergeant at  
Armes.



The *Field* is *Pearle*, a *Purse* open; the long strings thereof pendant *Fretted*, *Nowed*, *Buttoned*, and *Tasselled*, *Mars*, all hatched *Topaz*, embroidered all ouer with the *Soueraigne Ensignes* of his *Maiestie*, ensigned with a *Crowne Triumphant*, and supported of a *Lion Gardant* and an *Vnicorne*, vnderneath the same an *E-scroll*. This *Purse* is borne before the *Lord Chancellor*, as the peculiar *Ensigne* of his *High Magistracie*, whose Office is to mitigate the rigour of the *Common Lawes* of the *Realme*, according to the *Rule of Equity*: and

The Chan-  
cellors purse.

Peculiar  
Ensigne.  
His Office.

by apposition of his *Maiesties Great Seale*, to ratifie and confirme the *Gifts* and *Grants* of *Dignities*, *Offices*, *Franchises*, *Pruiueges*, and *Immunities*, *Estates in Fee*, for *terme of life*, or for *yeeres*, granted by his *Maiestie*: as also to correct and reforme whatsoeuer seemeth to him (in any of those *Grants*) either preiudiciall to his *Maiestie*, his *Royall Dignitie*, *Honour*, or *Profit*, before he doe confirme the same vnder the *Great Seale*. He is (according to *Cassanens*) the *Kings Vicar*, for that (in his *Maiesties* stead) he ordaineth *Provinciall Gouvernours*, nominateth *Iudges* without *election* by *Voices*, and appointeth other *Officers* of inferiour place and seruice. Hee hath his name *a cancellando*, of cancelling things amisse, and rectifying of them by the rules of *Equity* and a good *conscience*. Of whose dignitie *Policratus* hath this *Tetra stich*.

The Kings  
Vicar.

Hic



*Hic est qui Leges Regni cancellat iniquas,  
Et mandata pii Principis aqua facit.  
Si quid obest populo, aut legibus est inimicum,  
Quicquid obest, per eum desinit esse nocens.*

Ornaments  
borne  
before Ec-  
clesiasticall  
persons.

Of *Ornaments* representing *dignitie* borne before *Ecclesiasticall persons*, the chiefest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches* within their seuerall *Iurisdiccions*, which I leaue to each mans owne *Observation*.

#### SECT. IV. CHAP. IV.

Badges of  
dignitie.



Collars be-  
stowed vpon  
such as were  
of the Bloud  
Royall.

O these *Honorarie Ensignes*, as well *Temporall* as *Ecclesiasticall*, worne by the persons *dignified*, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations* and *Badges of dignitie*, as haue in former *Ages* beene bestowed by *Emperours*, *Kings*, *Princes*, and *States* vpon their *Fauourites*, and vpon such others as they esteemed *worthie*, in respect of their merits, to possesse some pledges of their fauour, as testimonies of their owne worth: in which number are ranked *Rings*, *Chaines*, *Collars*, *Chaplets*, and such like. That these in former *Ages* were bestowed vpon persons aduanced to honour, appeareth by many euident testimonies both of sacred and prophane *Historie*. *Pharaoh* minding to aduance *Ioseph* (for that hee found by experience that *God* had bestowed vpon him gifts worthy to be highly honoured) put vpon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*. *Detrahens Pharaoh* (saith *Moses*) *annulum suum e manu sua, induit illum in manum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo eius, &c.* And as touching *Collars of Gold*, they were bestowed for *Rewards* vpon such as were of the *Bloud Royall* of *Kings*, or such as were ncere of *Alliance* vnto them, as appeareth in the first *Booke* of *Maccabees*: *Fuitque vt audiuit Alexander Rex sermones istos, vt ampliore honore Ionathanem afficeret, mittens ei auream fibulam, vt mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments*, *Rings* are most vsually borne in *Coat-armour*, as followeth.

Three Rings  
enriched  
with Tur-  
kesses.



Bushels full  
of Rings.

Hee beareth *Sable*, three *Rings Or*, enriched with *Turkesses* proper. The *Romans* hauing lost three great *Battles* to *Hannibal*, one at *Ticium*, another at *Trebeia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happie *Victories* to his Countrymen there: and for approbation thereof, hee powred forth before the *Senate* (as some report) aboue a *Bushell* full, and as others write, aboue three *Bushels* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And though custome and time haue made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none should vse them, but such as either *Bloud*, *Warres*, *Learning*, or *Office* and *Dignitie* had made capable thereof.

He





He beareth *Gules*, six *Annulets*, three, two, and one, *Or*, by the name of *Vypount*. This *Coat* is quartered by the right honorable the *Earle of Cumberland*. These are called *Annulets*, in respect of their small quantitie, wherein they differ from the bigger sort, and doe thereupon receiue their name of *diminution*, and are supposed to be the *Rings of Maile*, which (according to *Leigh*) was an *Armour of Defense* long before the hard temper of *Steele*, and was deuised by *Misſius Maſſinus*, and then called an *Habergion*, for the nim-

Six Annulets.

Annulets  
what.

blenes thereof: some others take these to be diminutives of the former *Rings*. And so from *Examples of Artificials* representing *Dignities*, I proceed to *Artificials* annexed to *Professions* or *Arts* of all sorts.

## SECT. IIII. CHAP. V.



E now come to *Coat-armours* betokening or borrowed from the *Arts Liberal*: which are so termed (saith *Patricius*) *Quia liberos homines efficiunt ab omni turpi & sordido questu, &c.* because they make men to be of liberal & ingenuous minds, free from base and sordid couetousnesse and sensuall delight, ennobling them with true wisdom, (the most noble endowment of *Mankind*) wherby *Men* are as it were linkt vnto *God*, and made most like vnto him. And this especially is effected, by that high and heavenly *Art, Theology*, a science not inuented by man, but proceeding from the *Eternall wisdom* of the *Almighty*, whereunto all other *Arts* are but *Handmaides*; in which respect, the *Professors* thereof are by right, and also by common consent of best approued *Heralds*, to haue the precedence of all *worldly professions* whatsoever; and this *Celestiall Science* tending to the eternall happines of the *Soule*, is accompanied with two other *Faculties* of great esteeme (though inferiour to the former) which are, *Physicke*, and *Law*; the one respecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward estates of fortune, which are not to be neglected of the wisest. And these three wee call the *Cardinal Sciences*, because of their great necessity and noble vse aboue the other seuen *Liberall Sciences*. One example I will giue, which shall comprehend all these iointly; which is this next following.

Patric. lib. 4.  
Inst. Reipub.Arts Hand-  
maides  
to Theology.

The *Field* is *Iupiter* a *Booke* expanded in *Fesse*, *Luna*, garnished, hauing 7. labels with *Seales*, *Sol*, and this inscription, *Sapientia & Felicitate Saturne*, between 3 *Crownes* of the third. This *Coat-armour* pertameth to the *Famous Vniuersity of Oxford*; the bearing wherof appeareth to be very ancient, by that which is ingrauen in the top of *Saint Samsons Church* in *Grekelade*, in *Glocester shire*, where that *Vniuersity* in the *old Britanes* time (as is thought) was first planted. The *Booke* it selfe some haue thought to signifie that *Booke* mentioned

A Booke ex-  
panded with  
3. Crownes.



Seuen Seales  
how heere  
taken.

Inscription  
diuers.

oned in the *Apocalyps*, hauing *seuen Seales*; but these heere are taken rather to bee the *seuen Liberall Sciences*, and the *Crownes* to bee the *reward* and honour of *Learning* and *wisdome*; and the *Triplicity* of the *Crownes* are taken to represent the three *Cardinal Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to variety of times: some hauing, *Sapientia & Felicitate; Wisdome and Happinesse*: others, (and that very ancient) *Deus illuminatio mea, The Lord is my light*: others this, *Veritas liberabit, Bonitas regnabit; Truth freeth vs, Godlinesse Crowneeth vs*: and others thus, *In principio, &c. In the beginning was the Word, and the Word was with God*. This one *Esccheon* may seeme for a paterne of all the other *Sciences*, yet of some of the rest I will giue *instances*.

Three Pens.



Great things  
performed  
by the pen.

He beareth *Gules*, three *Pennes Argent*, by the name of *Cowpen*. This hath affinity with the *Art* of *Grammar*, & is therefore here placed. The *wisdome* of a *Learned* man, commeth by vsing well his vacant time: and he that ceaseth not from his own matters and labour may come by *wisdome*: *Eccles. 38. 34*. In ancient ages before the inuention of *Printing*, the only means of preserving good *Arts*, (without which the *World* had beene ouerwhelmed in *Barbarisme*) was by this silly instrument, *The Penne*; whereby greater matters in the *World* haue beene atchieued, then euer could be by *Sword* or *great Cannon*: and a great *Monarch* said, that he more feared one *blot* or *dash* of a *learned Pen*, which might wound his fame amongst all *Posteritie*, then the *Armies* of his most powerfull *Enemies*.

A Penner &  
Inkhorne in  
Fesse.



Spurre to  
weldoing.

Double pri-  
ueledge.

The *Field* is *Argent*, a *Penner* and *Inkhorne* in *Fesse Gules*, stringed *Azure*. These are the badges whereby *Novices* and practitioners in *Learning* are knowne, and by meanes whereof many men by long practise and industrious trauell, doe attaine to sundry places of *Eminency* in the *weale Publike*, to the great benefit of themselves, and good of their *Countrie*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*: then which there cannot be a greater *Spurre* to good endeavours, or more beneficiall for the vniuersall good, for that it returneth with plentifull interest: As a certaine *Author* noteth, saying, *Professoribus atq; veris bonarum Artium studiosis quicquid tribuitur. &c.* Whatsoever is bestowed vpon professors of *Arts* and those that are truly studious, that returneth an hundred fold benefit to the *Common-wealth*; whilst euery man performeth the function whereunto he is called: either by preaching the word of God, or by forming some politike course of gouernment, or by curing of the diseased. Where on the contrary part, that which is bestowed vpon *Counterfet Professors*, *Idle Masse-mongers*, and *Monkes*, doth turne wholly to common destruction of the general good. Rightly therefore did *Frederick* the Emperour bestow double priueledge vpon such as imploied their time and trauell in the practise of good *Arts*.

Hee





He beareth *Argent*, a *Cheueron* betweene three *Text Tees*, *Sable*, by the name of *Tofte*. Letters haue not had originally any one prescript forme of *Character*, but haue in all Ages and Countries varied their forme according to the conceit of their first deuiser. As *Bekenhawb* noteth, saying, *Litera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notificandum vota hominum absentium, vel tacentium instituta*; Letters were instituted to make knowne the thoughts of men absent or silent.

A Cheueron  
betweene 3.  
Text Tees.



He beareth *Gules*, three *Text Esses*, *Or*, by the name of *Kekit-More*. Commendable was the inuention of *Artemidorus* the *Philosopher*, who read *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof hee should afterwards repent) hee did admonish him to rehearse the 24. *Greeke Letters*, that so his momentany passion (which according to *Horace* is a fury for the time) might by some like intermission of time be diuerted and so languish away. This Letter *S* as it hath the forme of a *Serpent*, so doth it resemble their sound and hissing. So much for *Grammaticall Escocheons*.

Three Text  
Esses.

Of demonstrable examples of Instruments pertaining to the *Arts Liberall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in *Discipline* and *Instructions* by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they haue Instruments, they are such as are common with them to other profession, as the *Rule* and *Compass*, &c. whereof the *Carpenter* and *Mason* haue vse aswell as the *Geometrician*. As for *Globes*, *Spheres*, *Quadrants*, and other *Astronomicall* Instruments, I finde them not viual in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are *windy Instruments*, as are the *Organs*, *Shagbuts*, *Howboies*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings, and in the skilful fingring of them, as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari-cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timbrell*, ordinary *Drummes* and *Kettle Drums*, and such others, whereof in another place.

Instruments  
pertaining  
to Arts Libe-  
rall.

Musical In-  
struments.

Windy In-  
struments.

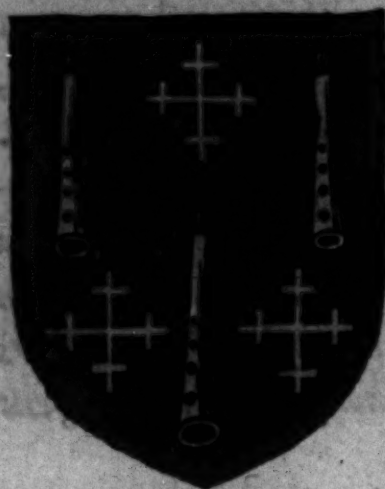


The *Field* is *Saphire*, one *Organ Pipe* in *Bend Sinister*, *Saltirwaies*, surmounted of another *Dexter*, betweene foure *Crosses Patee*, *Pearle*. This *Coat-armour* pertained sometimes to the *Lord Williams of Tame*. As touching the first finding out of *Musical Instruments*, it is cleere that *Iubal* the sonne of *Lamek* did deuise them, as appeareth, *Genes. 4.* where it is said, *Nomen autem fratris eius, Iubal is fuit author omnium tractantium Citharam & Organon.*

Two Organ  
Pipes.



Three How-  
boies with  
as many  
Crosse Crof-  
slets.



among *Military Instruments*.

He beareth *Azure* three *Howboies* betweene as ma-  
mie *Crosse Crofflets*, *Or*, by the name of *Bourden*. Al-  
beit the *Harpe* & *Organs* are onely named to be the in-  
vention of *Iubal*, yet we must by them vnderstand him  
to haue beene the first deuifer of all other *Musicall In-*  
*struments*. For so doth *Tremelius* obserue in his Anno-  
tations vpon that place before alleaged, saying, *His*  
*nominibus Synecdochicè comprehendit omnia Instrumenta*  
*Musica quæ digitis ventosq; mouentur*. Of some wind-  
*Instruments*, as the *Fife* and *Trumpet*, wee shall speake

A Harpe on  
a Canton.



The signifi-  
cation of the  
Harpe.

He beareth *Ermine* on a *Canton Sable*, a *Harpe*, *Ar-*  
*gent*, by the name of *Fraunces*. By the *Harpe* (saith *Pie-*  
*rius*) men vsed in old time to signifie a man of staied  
and of a well composed and tempered iudgement, be-  
cause therein are conioined diuers distinct sounds in  
note or accent of accord. Which office man seemeth  
to performe when he doth moderate and reconcile his  
discording and repugnant affections vnto Reason: and  
therefore this *Instrument* was worthily approued in  
praying, and praising of God, and vsed by the godly

King *Dauid* in his most deuout Meditations.

Three Tre-  
ble violents  
transposed.



Hee beareth *Gules*, three *Treble Violents*, transposed  
*Argent*, stringed *Sable*, by the name of *Sweeting*. *Dioge-*  
*nes* (who for his taunting and crabbed Quips did me-  
rit the surname of *Cynicus*) not without cause vsed to  
taxe *Musicians* in this, that they could skilfully tune  
and accord the strings of their *Instruments*, but had  
the affections of their minde disproportionable and  
farre out of frame. Vnder these will I comprehend all  
other sorts of stringed *Instruments* whatsoeuer. And  
now will proceed to *Astronomicall* examples.

Three Cele-  
stiall signes  
on a Bend.



The *Field* is *Gules*, on a *Bend Sinister*, *Argent*, three  
of the *Celestiall Signes*, viz. *Sagittarius*, *Scorpio* and  
*Libra*, of the first. This *Coate* is said to appertaine to  
the King of *Spaine*, in respect that hee found out an  
vnknowne climate vnder which his *Indians* haue  
their habitation. But in such *Conquests*, it were to be  
wished, that as well *Iustices Ballance*, as *Sagittarius* his  
*Arrow*, or the *Scorpions* sting were there put in practise.

The





The Field is *Argent*, on a Bend *Azure*, 3. of the *Cælestiall Signes*, viz. *Gemini*, *Taurus*, and *Aries*, Or. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former; and may (doubtlesse) be aswell borne as that, *Quia ab esse ad posse bonum deducitur argumentum*; From that which is, to that which may be, wee may well frame a good *Argument*. It is borne, therefore it may be borne; but of the contrary you cannot say, it may be, therefore it is. This is another quarter of the *Cælestiall Zodiacke*.

A quarter of the celestiaall Zodiacke.

## SECT. IV. CHAP. VI.



Hough great be the difference of dignitie and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of diuine spirits & vnderstanding mindes, whereas these are for the most part but the imploiments of an industrious hand; yet in these also, as there is great vse for the necessitie of mans life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberè exerceri non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may bee more truly called *Liberall*, then the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia, laudatur & alget*. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence, it being the chiefe *Nourice* of mans life, and hath in the times of the ancient *Romanes*, beene esteemed an estate not vnbecfitting their greatest *Dictators* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastor Gregis, Kaijn verò Agricola*; for heere we vnderstand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kinde of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*. Many are the *Instruments* pertaining to *Husbandrie*; I will make choice of some of the chieft, and of most frequent vse in *Coat-armour*.

Difference of Arts Liberall and Mechanicall.

Worthinesse of Agriculture.



He beareth *Azure*, a Plough in Fesse *Argent*, by the name of *Kroge*. It was the manner in ancient time, when a *Citie* was to be built, to limit out the circuit thereof, by drawing of a furrow with a *Plow*, as *Alex. ab Alex.* noteth. So was it in vse also, when they intended the finall destruction of a *Citie*, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the *Citie* of *Secchem*, put the people to the *Sword* that were therein, destroyed the *City*, and sowed salt therein; which was done (as *Tremelius* noteth) in token of perpetuall detestation thereof: but that kinde of *circuiting* their

A Plow in Fesse.

Plowing of Cities.



*Cities*, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in need of.

Harrowes.



He beareth *Ermine*, three *Harrowes* conioined in the *Nombrill* of the *Escocheon*, with a wreath of *Argent*, and as the second, *Toothed Or*, by the name of *Harrow*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and seeded his land, for the better preparing of the corne to take root, and preservation thereof from the *Fowles*. Moreouer, it hath beene vsed sometime by *Conquerours*, to torture and torment their enemies withall, and to put them to death. So wee read, that

1. Chro. 20. 3. *Dauid* did execute the *Ammonites* his enemies, where it is said, *Populum verò qui in ea erat eductum, dissecuit ferra, & tribulis ferreis, & securibus: & sic fecit Dauid omnibus Cinitatibus Ammonitarum.*

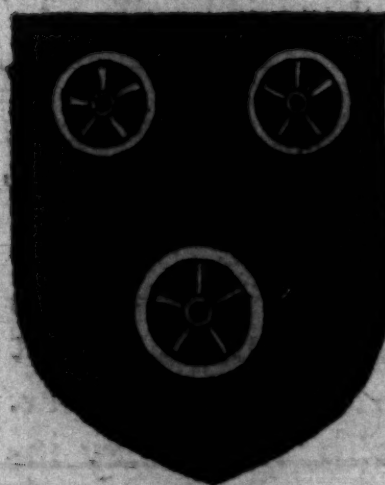
Sithes.



He beareth *Gules*, 3. *Sithes* in *Pale Barre Argent*, by the name of *Kempley*. The condition of this kinde of men is well set downe, *Ecclesiast. 28. How can he get wisdom, that holdeth the Plow, and he that hath pleasure in the goad, and in driving Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?*

He giueth his minde to make furrowes, and is diligent to giue the *Kine* fodder.

Wheels.



He beareth *Gules*, three *Wheeles Or*. This was the *Coat-armour* of *Sir Payne Roet Knight*, who had a daughter married to the famous *English Poet Sir Geffrey Chaucer*. I finde in the *Romane Historie*, of a *Husbandman* who was accused before the *Magistrate*, for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promised to bring forth his *Inchantments*, and then brought forth his *Plowes, Carts, Oxen, &c.* saying, *Hec mea incantamenta, These are my coniuings*: meaning

that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idleneffe*.

Other sorts of *Wheeles* there are, which albeit they are not meet for *Husbandrie*, yet I haue held fit to annex them to these, in respect of their neere resemblance, as in these examples may be seene.

He





He beareth Or, on a Bend Azure, three Catharine <sup>Catharine</sup> <sup>Wheeles.</sup> ~~Wheeles~~ Argent, by the name of Rudhall. In the primitive age of the Church, euen children and young virgins, for profession of their faith, did constantly endure most terrible deaths, as did S. Catharine by this kinde of Wheele, wherwith all her tender limmes were bruized and rent in peces. Now men will scarce bee true Christians, when they may bee such, not onely without punishment, but both with quietnesse and commendation also.



He beareth Argent, a Crosse Gules in the first Quar- <sup>Crosse and</sup> <sup>Catharine</sup> <sup>Wheele.</sup> ~~ter~~, a Catharine Wheele of the second, which was sometimes borne by Robert de Stone.

Vnder this Head may wee aptly bestow all other Instruments pertaining either to Husbandrie, or to the <sup>Reference.</sup> ~~seuerall~~ Trades of Shepheards, Vine-dressers, Millers, Bakers, Brewers, Vintners, &c. for that these are all grounded vpon Agriculture or Husbandrie.

## SECT. IV. CHAP. VII.



Agriculture is for meere necessitie; clothing is partly for it, and partly for ornament and decencie: but had not Man sinned, hee had not needed clothing; which were worth the considering by those who are so proud of their apparell.



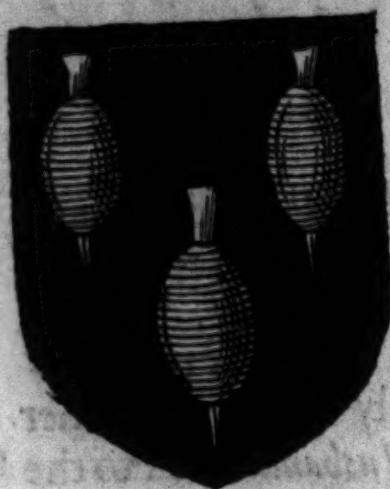
He beareth Sable, three Wooll Cards Or, by the name <sup>Wool-cards.</sup> ~~of~~ Cardington. Marcus Varro maketh mention, that within the Chapell of Fortune was kept the very Royall <sup>Plin. lib. 8.</sup> <sup>cap. 48.</sup> ~~Robe~~ or Mantell of Estate that Tanaquil the wife of Tarquinius Priscus made with her owne hands after the manner of Water-chamlet in waue-worke, which Seruius Tullius vsed to weare.

He



Fusiles vpon  
Slippers.

He beareth *Argent*, three *Fusiles* vpon *Slippers* *Gules*, by the name of *Hobby*. These are called *Fusiles*, of the Latine word *Fusus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the Temple of *Sangus*, there continued euen till the time that hee wrote his *Booke*, the wooll that the Lady *Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*.

Fusiles trans-  
posed.

He beareth *Sable*, three *Fusiles* vpon *Slippers* transposed, the points downward, *Argent*. This Coat is quartered by *Knowle* of *Sanford*. *Closter* the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maids* were to bee wedded, there attended vpon them one with a *Distaffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Yarn* vpon it, to put them in mind, that *Huswivery* and *Wiuerie* were to goe together. *Fusiles* (saith *Leigh*) are

neuer pierced or voided, but are diuersly borne, in respect of their locall position or mutation: and the *Frenchmen* (saith hee) take them for *Spindles*, wee take them for *Weauers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow  
Spindles.

Hee beareth *Argent*, a *Cheueron* betweene three *Wharrow Spindles* *Sable*, by the name of *Trefues*. This *Spindle* differeth much from those precedent, in respect of the crooke aboue, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put vnder their girdle, so as they often times spinne therewith going. The round *Ball* at the lower end serueth to the fast twisting of the threed, and is called a *Wharrow*:

and thereof this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Yarne* as this doth.

Weauers  
Shuttles.

Hee beareth *Argent*, three *Weauers Shuttles* *Sable*, tipped and furnished with *Quils* of *Yarne*, the threeds pendant *Or*, by the name of *Shuttleworth*. Weauing was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* threed, the *Weauer* of *Linnen* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those Arts were at first learned by imitation of *Silk-wormes*, *Spiders*, and the like, whose subtrill workes no mortall hand can match.



Vnder this *Head* must be reduced all maner of *Tooles* and *Instruments* borne Reference. in *Coat-armour*, and pertaining to the seuerall *Trades* of *Weauing*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the seuerall mysteries or occupations of *Embroiderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Cassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his *Trade*. Heereto we will annex some few examples of *Taylorie*, as followeth.



The *Field* is *Topaze*, a *Maunch Ruby*. This *Coat-armour* pertained to the honourable *Family* of *Hastings*, *Earles* of *Pembroke*, and is quartered by the right *Honourable* *Henry Gray*, now *Earle* of *Kent*. Of things of *Antiquity* (saith *Leigh*) that are growne out of vse, this is one, which hath beene, and is taken for the *Sleeue* of a garment. Which may well be; for you may see in old *Arras* clothes garments with sleeves wrought not much vnlike to this fashion, but now much altered from the same; for fashions and times doe goe together. That this is a *Sleeue*, I will make more apparent by this next example.



Hee beareth *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermine*, the handle holding a *Flowre de Lize*, Or. This *Coat-armour* pertained to *William Mohan*, alias *Sappell*, sometime *Lord* of *Dunstore*. This word *Maunch* seemeth to be deriued from the *Latine* word *Manica*, which signifieth the sleete of a garment. And the same of some *Armorists*, is termed *Manche mal tailee*, The signification of a Maunche. *Quasi manica male talliata*, as an ill shapen *Sleeue*. To weare *Sleeues* vnto any sort of *Garment*, was with some people holden reproachful, as appeareth in the exposition of the *Epistle* of *S. Hierome ad Eustochium*, in these words: *Obijciebatur quasi delicatum, apud Maronem quod tunicas haberent Manicas*. The coming of the hand out in this manner doth shew the same to be a *Sleeue*. For (if you obserue) you may heerein discern the bought of the *Arme* in the midst, as also the *Elbow* opposite therunto, and the widening thereof at the shoulder, as if the same were enlarged with a *Gusset* vnder the *Arme* pit. Also the hanging down of the bag from the *Handwrist*, doth concurre with that forme of *Sleeue* which the women of *Galway* in the *North* parts of *Ireland* at this day doe vse. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

Hee



A Cheueron  
betweene 3.  
Hats.



as in example.

He beareth *Argent* a *Cheueron Gules*, betweene three *Hats, Azure*, turned vp *Ermine*, by the name of *Brudenell*. The *Hat* was amongst the *Romans* a token of Liberty, and yet in *Vniuersities* the *Cap* is a signe of Authority and Dignity.

To this head may bee reduced, all sorts of things, whatsoeuer pertaining to the adorning, decking, or trimming of the bodie, as *Combes*, *Glasses*, *Head-brushes*, *Curling-bodkings*, &c. And also *Purses*, *Knives*, &c.

A Cheueron  
betweene 3.  
Combes.



He beareth *Sable*, a *Cheueron* betweene three *Combes, Argent*, by the name of *Tunstall*. The *Combe* is a necessary Instrument for trimming of the Head, and seemeth (as touching the forme thereof) to haue beene deuised by imitation of the backebone of a *Fish*: and serueth not onely for clensing the Head from danderuffe and other superfluties; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them then their whole body is worth.

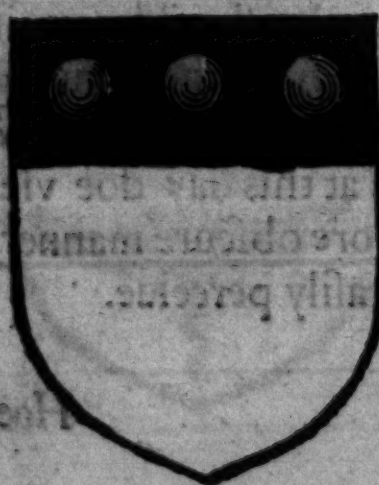
A Cheueron  
betweene 3.  
Pouches.



He beareth *Argent*, a *Cheueron* betweene three *Pouches, Sable*, by the name of *Palmer*. The *Pouch* well stuffed with *Crownes*, maketh the owner looke loftily and big, and oftentimes to contemne men farre worthier then himselfe. Yea the base and ignoble *Clowne* hauing gotten, either by *Hooke* or by *Crooke*, some store of pelfe, more then the common sort of his base rancke, esteemeth himselfe worthy to bee sorted with those of *Generous rate*. To such it hath beene often said in reproch, *Generosus es ex crumena*: for that they stand stiffly vpon their worth, and would bee taken (I had almost said, mistaken) for *Gentlemen* for their wealth, being otherwise base and obscure.

To this head may likewise be reduced all things pertaining to *Trafficke* or *Commerce*, and borne in *Coat-armour*, as in example.

A Chiefe  
with three  
Beyfants.



The *Field* is *Argent*, a *Chiefe Gules*, three *Beyfants*, by the name of *Russell*, (sometime of *Durham*) in the County of *Glowcester*. What *Beyfants* are, and of what forme, waight and value they were in ancient time, and why they were so named, I haue already shewed in my first *Section* in the *Blazon* of the bordure of *Richard Plantaginet* King of the *Romans* and *Earle* of *Cornwall*; whereto I referre you, for the auoiding of needlesse repetition.

He





He beareth *Sable*, sixe *Plates*, 3. 2. 1. by the name of *Punchardon*. These are bullion of *Siluer*, hauing no manner of impresion vpon them, but are onely prepared ready for the *Stampe*. In the *Blazoning* of this, and of the other last precedent, there is no mention made of their colour; because, as the former are euer more *Gold*, so in like sort, are these alwaies *Siluer*.

Sixe Plates.

To this head must be reduced all other sorts of *Bullion*, or *Coin*, and whatsoever else pertaineth to *Trafficke* or *Commerce*.

Reference.

### SECT. IIII. CHAP. VIII.



HAVING exemplified such *bearings* as are borrowed from the two *Arts* of nourishing, and *Cloathing* our *Bodies*; the *third* place may iustly bee challenged by that *Art*, which wee call *Armature*; whereby we are defended from all outward iniuries, either of *Foes* or *Weather*: for by *Armature* we vnderstand not onely those things which appertaine to *Military profession*, (whereof wee will speake in its proper place) but also those *defensie Sciences* of *Masonry* and *Carpentry*, and *Metall works*, which doe concurre to *building* and other necessary strengthening for protection of our *weake Carcases*. For houses are mansions for our *Bodies*, as our *Bodies* are for our *Soules*; and the weaknesse of the one, must be supplied by the strength of the other. *Escutcheons* of this kinde are these which ensue, as first, for *Masonry* and *Stone-works*.

What vnderstood by Armature.



Hee beareth *Sable*, three *Pickaxes*, *Argent*, by the name of *Pigot*. This *Coat* may compare for *Antiquity* with any: in respect that it, or some such *Instrument*, seemeth to haue been vsed by the most *Ancient* of *Mankind*, who was appointed to *digge* and *delue* in the *Garden of Eden*. Where wee may see, how little cause, any (though of *Noblest* and *Ancientest blood*) hath to be proud, if he looked vnto the *Pit* whence hee first was digged, being the very same from whence the meanest also is deriued.

Three Pickaxes.



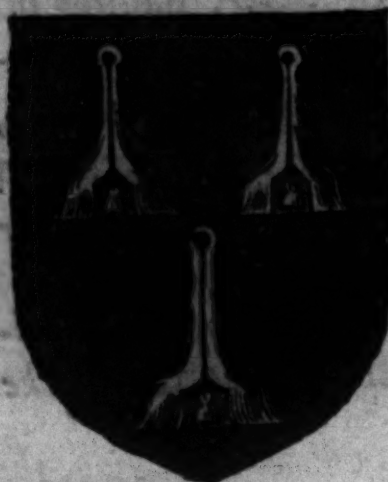
Hee beareth *Argent*, three *Mallets*, *Gules*, by the name of *Forte*. Touching this and sundry other *Instruments*, we must obserue, that whereas such *Instruments* are vsually made by one *Trade*, and vsed by an other, (as the *Smith* maketh the *Axe*, which the *Carpenter* doth vse,) we thought it fittest to place them vnder those *Arts* for whose vse they were made (the end and vse of each thing being the perfection thereof) then to referre them to those *Arts* which forme and make them.

Three Mallets.

Vse the perfection of things.



Three Leuels  
with there  
plummets.



Reference.

laiers, Plaisterers, Pauiers, and such others, whose worke consisteth of Stone, Lime, or Morter. So much may suffice for examples of *Masonry*. Now we come to *Carpentry*, as may appeare by these next following *Escocheons*.

A Cheueron  
betweene 3.  
Squires.



He beareth *Azure*, three *Leuels* with their *Plummets*, Or, by the name of *Colbrand*. This *Instrument* is the *Type* of *Equity* and *uprightnesse* in all our *Actions*, which are to be *leuelled* and *rectified* by the *Rule* of *Reason* and *Iustice*. For the *Plummet* euer fals right, howsoeuer it be held, and what euer betide a *Vertuous* man, his *Actions* and *Conscience* will be *vn*corrupt and *vn*controllable.

To this head must be reduced all manner of *Instruments* that doe pertaine to the seuerall *Trades* of *Brick-*

He beareth *Argent*, a *Cheueron* betweene three *Carpenters Squires*, *Sable*, by the name of *Atlowe*. *Artificers* (saith *Plutarch*) doe vse their *Squires*, their *Rules*, their *Lines*, and *Leuels*; they goe by measures and numbers, to the end that in all their works there should not be any thing found done, either rashly or at aduenture: and therefore much more should *Men* vse the like moderations and rules in the performance of those *Actions* of vertue wherein Mans *happinesse* doth consist: especially those who sit in the *Seats* of *Iu-*

*stice*, which in *Moses* time were wont to be *Men Fearing God*, and *hating couetousnesse*, which is the perfect *Squire* which such ought to follow. But *Aristotle* writeth of a *Lesbian Squire* or *Rule*, which was made of so flexible a stuffe, that it would bend any way the workmen would haue it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Iudges* worke by such *Squires*, making the *Laws* to bow to their priuate affections, and sometimes to meane one thing, another time, the contrary, as themselues are disposed to incline.

A Fesse be-  
tween three  
Hachets.



Hce beareth *Sable*, a *Fesse* betweene three *Hachets*, *Argent*, by the name of *Wrey*. This *Instrument* is also much vsed in *Execution* for beheading of great offenders. In which sense, *Iordanus Vrsinus*, *Viceroy* of *Sicily*, being imprisoned by his owne *Sonne*, gaue for his *Impresse*, an *Axe*, and a paire of *Fetters*, with this *Motto*, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity.





The Field is *Argent*, a *Cheueron* *Ingrailed*, betweene three *Compasses dilated Sable*. These *Armes* doe pertaine to the *Company of Carpenters*. Armes of the Company of Carpenters.

Vnder this head must be comprehended all sorts of *Reference. Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seueral trades of *Joiners, Milwrights, Cartwrights, Turners, Compers, &c.* and whatsoever other *Trades*, whose vse consisteth, and is exercised in working or framing of *Timber, Wainscot*, or any sort of *Wood*. And so from *Tooles of Masonry and Carpentry* borne in *Coat-armour*, we come to *Instruments of Metall-worke*, (the other *Species of Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and former by *Fire*.



The Field is *Sable*, a *Cheueron* betweene three *Hammers Argent*, crowned *Or*. This *Coat-armour* belongeth to the *Companie of Smiths*, whose trade of life, as it is most *laborious*, so is it of most behoofe for the strength both of priuate mens persons, and of *Kingdomes*: and therefore the *Iron Hammer* doth well deserue the *Crowne of Gold* on it, *Iron* it selfe in respect of the vse being much more precious and necessarie for a *Common-wealth*, then *Gold* is: which the *Enemies of Iron.* Armes of the Company of Smiths.

*Gods* people knew very well, when they would not permit a *Smith* to liue amongst the *Israelites*, as may bee seene *1. Sam. 13. 19.* where it is said, *Then there was no Smith found thorowout all the Land of Israel: for the Philistines said, lest the Hebrewes make them Swords or Speares.* The *Hammer* and *Anuill* are two of the chiefe instruments of this Trade, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, *Chap. 38. v. 28.* where speaking of the laborious trauell of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eies looke still vpon the thing that he maketh: he setteth his minde to make up his workes, therefore he watcheth to polish it perfectly.*



This *Coat-armour* is borne by the name of *Clouell*, The bearing and is thus blazoned: The Field *Argent*, two *Cheuerons Sable*, each charged with five *Nails Or*. The naile hath had his vse in *Militarie Seruice*, as well as *Domesticke Vse*: for with this did the prudent Lady *Iabel* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Naile* thorow the temples of *Sisera*, who was *Generall of King Iabins Host*. The bearing of Nails.



A Fesse be-  
tweene three  
paire of pin-  
cers.



He beareth *Argent*, a *Fesse* betweene three paire of *Pincers Gules*. This *Coat* is quartered by the right hono-  
rable and worthy *Gentleman Sir William Russell, Lord Russell* of *Thornhaw* before mentioned. Though the *Pincers* bee an instrument peculiar to the *Smith* that  
formed the same, yet is the use thereof communicated  
vnto the *Professors* of diuers other *Trades*, as *Carpen-  
ters, Joiners, Ferriours, &c.* As touching the first in-  
vention of this *Instrument*, *Pliny* saith, that *Cynira* the  
sonne of *Agriopa* deuised *Pincers, Hammers, Iron  
Crowes*, and the *Anuill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called *à funden-  
do*, because they are *liquid*, and powred forth into the *mould* wherein they are  
to be framed: but one example shall serue.



He beareth *Argent*, a *Cheueron Gules* between three  
*Plomets Sable*, by the name of *Ienings*. The *Plomet*  
may aptly serue for an *Hieroglyphicke* of *Prudence*, in  
respect that *Mariners* by the helpe of this instrument  
fastened to some line of many fadomes, doe sound  
the depth of the *Seas*, when by some tempestuous  
storme, or other accident, they are forced vpon an vn-  
knowne *Coast*; that so, if necessitie requireth, they may  
betake them to their *Ancour* hold, or diuert their  
course some other way: whereby we are admonished

to sound the depth of our intentions, before we put them in practise, lest we  
hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoalds  
of destruction.

Hitherto I haue only giuen examples of the *Instruments* of the said *Arts*:  
I will proceed to some examples of the *Workes* and *Effects* of the same, closing  
vp this *Chapter* with that of *Ecclesiasticus*, Chap. 38.

*All these hope in their hands, and euery one bestoweth his wisdom in his worke:*  
*Ecclesiast. 38. 31.*

*Without these cannot the Cities be maintained nor inhabited: Ibid. 32.*

*And yet they are not asked their iudgement in the Counsell of the people, neither  
are they high in the Congregation, neither sit they vpon Iudgement Seats, nor under-  
stand the order of Iustice. They cannot declare matters according to the forme of  
Law, and they are not meet for hard matters. Ibid. 33.*

*But they maintaine the state of the world, and their desire is concerning their  
worke and occupation. Ibid.*

#### SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed  
and permanent, as *Buildings*, either *prophane*, for ordinarie use of  
dwelling; or *sacred*, as *Temples* for Gods seruice: and some others  
are *mooueable*, as *Tents, &c.* Examples wherof we will now produce.  
Hee





Hee beareth *Argent*, a *Towre* triple towred *Sable*, chained transuerse the *Port Or*, by the name of *Old-castle*. *Munster* reporteth, that *Catiphus* Gouernour of the *Citie Susa*, had therein a Tower full of *Gold* and *Jewels*, but for avarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Alan* King of the *Tartarians*, surpris'd this *Citie*, and takeing *Catiphus*; shut him vp in his Tower, saying vnto him, If thou hadst not so greedily walled vp thy *Treasure*, thou hadst saued thy selfe and this *Citie*: now therefore

A Tower tri-  
ple towred.  
Seba: Mun-  
ster in Cos-  
mograph.

eat and drinke, and take thy fill of that thou louedst so decerely. So died hee miserably through famine in the midst of his excessiue *Treasures*.



The *Field* is *Gules*, a *Lion Rampant Argent*, a *Castle* in the *Dexter Corner Or*. These are the *Armes* of *Sir Francis Castillon* of *Benham-Vallence* in the *County of Berke*, *Knight*, descended of the noble *Familie* of the *Count Castillon* in *Piemont*, neere vnto *Mantua*.

A Lion Rami-  
pant and a  
Castle.

The *Lion* is a magnanimous beast, and of an inuincible courage, and is not daunted with any occurrent, neither (being line downe) will he be rowfed but at his pleasure, as appeareth *Genes. 49. 9. Iudah as a Lions whelp* shalt thou come vp from the spoile my sonne. Hee shall lie downe and couch as a *Lion*, and as a *Lionesse*, and who shall stirre him? Moreouer, of his incomparable strength, and noble courage, a certaine *Author* saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The *Lion*, the strongest of all *Beasts*, feareth not the encounter of any.



He beareth *Or*, a *Castle* triple-towred *Gules*, the *Port* displayed of the *Field*, leaued *Argent*. Note, that when the *Architecture* or *Masonrie* extendeth it selfe all ouer the *Field* from the one side of the *Escoccheon* to the other, then must it be named a *Castle*. But if it be thus Turreted and enuironed by the *Field*, then must it be blazoned (as aboue) a *Towre* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must be conceived to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and all the *Port*

A Castle tri-  
ple Towred.

should haue *Or*, if the conceited shadow representing the thicknesse thereof, did not extenuate a great part of the same.



He beareth *Argent*, a *Tower Sable*, hauing a *Scaling Ladder* raised against it in *Bend Sinister Or*. This *Coat* is quartered by *Sir Edward Maunsell Knight*. The *Ladder* thus raised against the *Tower*, may put vs in minde to stand carefully vpon our *Gard*, who liue in this world as in a *Castle* continually assailed with our spirituall and corporall enemies, that cease not euermore to plot and put in execution whatsoeuer tendeth to our destruction.

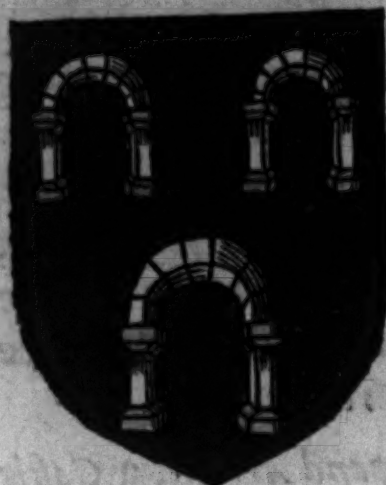
A Tower and  
Scaling lad-  
der.

After



After these *Buildings* of prophane and vulgar vse; wee should annex examples of *Buildings Sacred*, as *Churches*, &c. in stead wherof, we will content our selues with these examples following.

Three  
Arches.



He beareth *Gules*, two single *Arches* in *Chiefe*, and a third in *Base*, *Argent*, their *Capitals* and *Pedestals Or*, by the name of *Arches*. These are supposed to be *Arches* of a *Bridge*: and *Nicolaus de Ponte*, *Duke of Venice*, gaue a *Bridge* for his deuice, beate[n] with the *waues*, with this *Motto*; *Alis inferuendo consumor*. *Pope Xistus* the fourth also gaue a *Bridge*, with this word; *Cura rerum publicarum*. And it may signifie the cares and patient stabilitie of men in *Magistracie*, who must endure the assaults, taunts, & enuy of the discontented vulgar.

A Pillar en-  
wrapped  
with an Ad-  
der.



Hee beareth *Or*, a *Pillar Sable*, enwrapped with an *Adder Argent*, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conioined with *Constancie*, both which being vnited in men of high spirits, doe greatly auaille to the atchieuing of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to be in a *Prince*, setteth downe two in especiall; whereof the one is *Prudence*, whereby the *Helme* of the *Weale-publike* is gouerned in time of peace; the other, *Fortitude*, wher-

by the attempts of the enemy are frustrated in time of warre. To these wee will adde one example of a *Worke moouable*, as in this next *Escutcheon*.

Tents.



Hee beareth *Sable*, a *Cheueron* betweene three *Tents Argent*, by the name of *Tenton*.

Of this sort are the *Ships* and *Boats* heereafter to be handled, and all other nauigable *Vessels*, in respect that during the time that men doe vndergoe any voyage, they are to them a kinde of *domesticall habitation*. Now proceed we to examples of buildings ordained for sacred vse, whereof in these immediately ensuing.

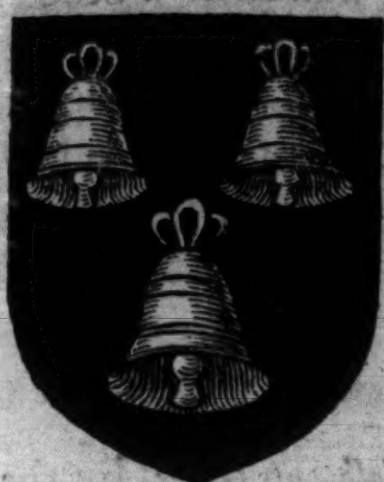
Crosse moun-  
ted vpon  
Grieces.



He beareth *Gules*, a *Crosse* crossed, mounted vpon three *Grieces Or*. This *Coat* is quartered by *Edward Iones* of *Lanuaire* in the *County of Denbigh*. The *Crosse* thus mounted vpon three *Grieces*, may put vs in mind of the meanes of our *Saluation*, euen *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; whereby he hath ioined vs vnto God the Father, and by that his one *Oblation*, hath purchased vs eternall *Redemption*. The three *Grieces* or steps

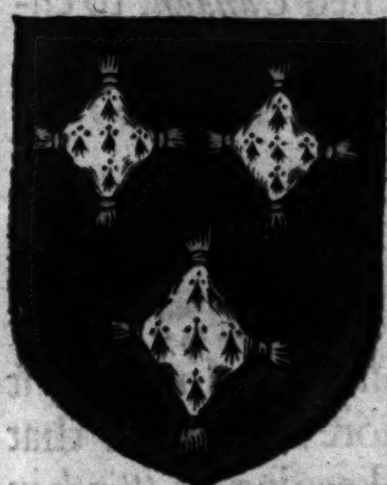


steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope*, and *Charitie*, the three chiefe *Theologicall Vertues*.



He beareth *Sable*, three *Bels Argent*, by the name of *Three Bels-Porter*. This sort of *Bels* that are cast by the hand of a *Founder*, is not of so great *Antiquity* as some others heereafter handled; yet their vse no lesse approued, then those: forasmuch as both these and those were ordained for good vses; these to assemble the people together to heare *diuine Service*, the other to mooue them (being assembled) to attention, when the *High Priest* did exercise his office.

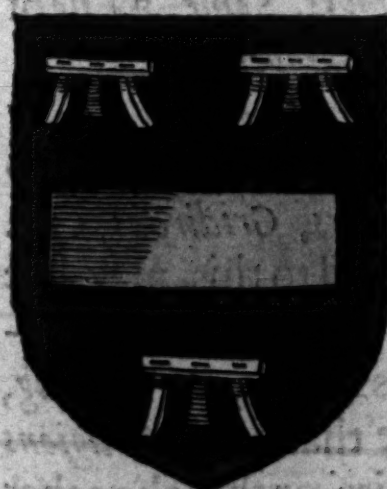
Because we haue heere spoken of *Building* and *Houses*, it will not bee much amisse to adde hereunto such *Escacheons* as are deriued from Instruments of *Houhold-use*; such are these ensuing.



Hee beareth *Gules*, three *Cushions Ermine*, *Buttended* and *Tasselled*, *Or*, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truely *Pillowes*, and giuen to some *Ancestors* of this bearer (if *Fame* bee true) for that by occasion of a *Combate* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward then the *Challenger*, came very early to the place at the day appointed, and by chaunce fell on sleepe in his

*Tent*: the people being assembled and the houre come, the *Trumpets* sounded to the battell, whereupon he wakened suddenly, ranne furiously vpon his *Aduersary* and slew him.

These and such other *Vtensiles*, doe serue aswell for *Ornament* as *Necessity*: whereas others there are which serue for necessity onely, as in example.



He beareth *Gules*, a *Fesse Humet*, *Or*, betweene three *Trestles Argent*, by the name of *Srtadford*. All Instruments of *Houholds* are from *Nature* in respect of the matter; but from *Art* in regard of their forme, as *Cassius* saith in these words, *Omnia instrumenta supellectilia, (secundum quosdam) in domo, sunt a natura quoad materiam, non quoad formam. Natura enim dedit lanam, non vestem; lignum, non lectum; corium, non calceum; ferrum, non gladium.* This Charge placed transuerse the *Escacheon*, is of some *Blazoners* taken (if not mistaken) for a *Table*.

Hee



A Treuet.



Hee beareth *Argent*, a *Treuet Sable*, by the name of *Treuet*. A *Treuet* seemeth to bee so called of 'its *Three-feet*, or a *Tripode*, which in *Greeke*, signifieth a *Stoole* of so many feet. Amongst the *Heathens*, *Apollos* Priest was said to giue *Answers* from the *Oracle*, sitting on such a *Stoole*, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

Three flesh-pots.



Hee beareth *Argent*, three *Flesh-pots Gules*, by the name of *Mounbowchier*. It appeareth by *History*, that the *Ancients* were wont to seeth their meat in the hides of *beasts*, which yet is in vse in *barbarous Countries*, but *Art* supplieth that defect. The *Flesh-pots* of *Egypt* are objected to the *fleshy* minded *Iewes*, who were contented to forsake their hope of blessed *Canaan*, to enioy againe their *belly-cheere*: and *Esaus* messe of *Pottage*, is with many of more esteeme, then the *birth-right* and *inheritance* of the *heauenly Canaan*.

Three paire of Bellows.



He beareth *Argent*, three paire of *Bellows Sable*, by the name of *Scipton*. The inuention of this Instrument for making of *Winde*, was much more *witty*, then that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharsis*.

Three Lamps



Hee beareth *Argent*, three *Lampes Sable*, a *File* of three *Points Gules*, by the name of *Lampelan*.

Besides these afore said, there are sundry other Instruments, of *Houhold vse*, as *Morters*, *Gridirons*, &c. which we leaue to obseruation. And to this, may bee referred, *Candles*, *Torches*, &c. The great *Turke Solimannus*, gaue foure *Candles* for his *Deuice*, one *burning*, the other three *extinct*; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *world* should lose their *beauty*, by the brightnesse of his *glory*.



## SECT. IIII. CHAP. X.



lie appeare.

EXT to *Armature* with the appendices thereof, succeedeth *Nauigation*, whereunto pertaine all sorts of *Ships* and *Boats*, with their seuerall parts, their *Huls*, *Stemme*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchor*s, &c. Whereof diuers are borne in *Coat-armour*, as shall by these next examples part-

The Art of Armature.



He beareth *Gules*, three peeces of *Masts Couped*, with their tops *Argent*, by the name of *Cromer*. The inuention of the *Mast*, as also of the *Crosse peece* whereunto the *Saile* is fastened, (and is thereof called the *Saile-yard*) came (saith *Polydor*) from *Dadalus* that excellent *Ingeny* of *Athens*, who is famous for making the *Artificiall* *Com*, wherein *Passiphae* (that Monster of *Mankind*) did put her selfe, and so enioied her lust and bestial desires with a *Bull*, with whom she was in loue.

Three peeces of Masts couped.

Polydor. Virg. lib. 4. de inuentoribus rerum.



He beareth *Gules*, three *Sailes Argent*, by the name of *Cauell*, alias *Locauell*. *Pliny* ascribeth the inuention of *Sailes*, to *Icarus* the sonne of *Dadalus*, who for this deuice, is said (by *Poets*) to haue flown with *Artificiall* wings. In a *Naturall* conflict (saith *Alex. ab Alex.*) to strike *Saile* or take downe the *Flagge* at the command of another, is a token of yeelding or submission, which is yet obserued by men of *Nauall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes*

Three Sailes.

Plin. Nat. Hist. lib. 7. cap. 56. How inuented. Alex. ab Alex. Gen. dict. lib. 4.

brauely mounted one a *warlike Steed*; a woman of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.



Hee beareth *Gules*, an *Anchor* in *Pale*, *Argent*, the *Timber* or *Crosse-peece* thereof *Or*, by the name of *Goodreed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Vt spem propositam teneamus, quam velut anime anchoram habemus tutam & firmam*. Because *Hope* doth establish and confirme our *Faith* against all the tempestuous *Gusts* of aduerse occurrents. *Cosmus Medices*,

An Anchor. Plin. Nat. Hist. lib. 7. Heb. 6. 18.

Duke of *Hetruria* gaue two *Anchors* for his *Impresse*, with this word, *DVABVS*, meaning, it was good to haue two holds to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCE*: a worthy and Princely choice of so heauenly a *Pilote*.

E e

Hee

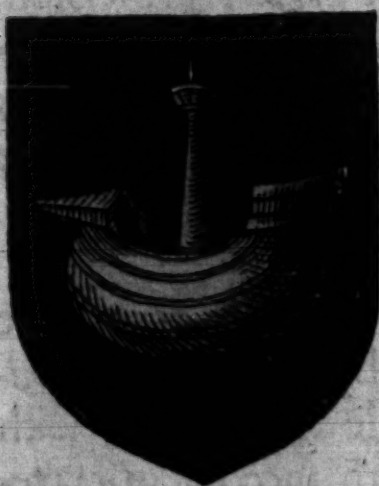


A Rudder of  
a Ship.

He beareth *Azure*, a *Rudder* or *Helme* of a *Ship*, *Argent*. By the helpe of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Seas*. The vse of the *Helme* and *Steering* (saith one) seemeth to haue beene taken from *Gleeds* and *Puttocks*, that turning and winding of their *Tailes*, doe guide their course in the *Aire*; and the *Gouernours* of *Common-wealthes* are said to guide the *Sterne* of the *State*, by reason of the many waues wherwith *Kingdomes* are tossed. Other parts of *Ships* haue beene borne both in *Coat-armour* and *Impresses*. *Horatius Gonsaga* gaue the *Prow* of a *Ship* tied to a *Plow-wheele*, with a *Laurell* ouer it: signifying his quiet *Country-life*, after his *Nauall-life*. And *Cardinal Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *HOC OPVS*: shewing what a *Pilote* he would be, if he had the *Command*.

A Lighter  
boate.

He beareth *Or*, a *Lighter Boat* in *Fesse*, *Gules*. This *Coat-armour* pertaineth to the Family *de wolfo* of *Swenland*. Like to this was borne in *Deuise* by the *Prince*, *Iam Bentiuolious*, who opened his meaning with this word, *ME VIDEO IN MARI SINE GUBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with euery waue of affection. But in these tossings of *Fortunes* waues, wise was the resolution of *vicount Hugo de Melan*, whose *Deuise* was a *Shippe* without any *Tackling* to stay it, with this word, *IN SILENTIO ET SPE FORTITUDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.

The Hull of  
Ship.

The *Field* is *Mars*, the *Hull* of a *Ship*, hauing onely a *Maine Mast*, and a *Top* without any *Tackling*, *Sol*. This is the *Coat-armour* of the High and Mighty *Prince Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Creast*, with this *Motto*, *DEVS DABIT VELA*: God will giue *Sailes*; shewing that *heauenly* guidance is that whereby wordly affaires are gouerned, and that wee must not altogether rely on humane helps.

A Ship with  
three Masts.

He beareth *Argent*, a *Ship* with three *Masts*, a *Saile* trussed vp and hoisted to the toppe of the *Maine Yard*, shrouded *Sable*, by the name of *Meeres*. *Andreas Doreo*, *Admirall* of *Spaine*, gaue for his *Impresse* a *Ship* vnder full *Saile* with this heathenish *Motto*, *OMNIA FORTVNAE COMMITTO*, I commit al to *Fortune*: but another of that *Name* (*Admirall* to *Charles the fifth*) gaue the same *Deuise* with a much more *Christianlike word*, *NON DORMIT QUI CVSTODIT*; he that is keeper, is no sleeper.





after him.

Hee beareth *Azure*, a *Galley* passing vnder full saile Galley vnder full saile.  
*Or.* This is a *Coat of Spanish Bearing*; which *Nation* much vseth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captiued *Slaues*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* wee reade of, was made by *Noah*, for the preservation of increase of all living creatures in time of the generall *Floud*: but *Iason* first Polyd. Virg. de inuent. made the *Galley*, which *Sesostris* King of *Egypt* vsed

#### SECT. IV. CHAP. XI.



He last of the foresaid *Arts* wee reckoned to bee *Venation*, Three kinde of Venation. which *Plato* diuideth into three *Species*, *Hunting*, *Hawking*, and *Fishing*; all which because they tend to the prouiding of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chases of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same bee performed on horsebacke or on foot, hath a resemblance of *Militarie Practise*: Venation resembled to Militarie Practise. for it maketh a man prouident in assaulting, as also valorous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of aduantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie course* of life. What valorous *Commanders* those men haue prooued, that haue beene trained vp in the *Art* of *Hunting*, when they haue come to the administration and managing of *Martiall Affaires*, the *Persians* can sufficiently witness vnto vs; who had no better meanes to become expert *Souldiers*, then their daily exercise of *Hunting*: The Persians expert Commanders. As also the *Historie* of *Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Countrie* to lie in: by meanes whereof, hee so enabled and enured his body to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is priuiledged from the title of an *Illiberall Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanicks* and *Illiberall Artizans*. The priuilege of Venation.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species* of *Venation*, I purpose to be very brieft, not in respect of their scarcitie, but because of the manifold imployments of the workman for the present, that he is not able to furnish mee with more. And hauing ended with them, I will proceed, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.



A Bugle or  
Hunters  
Horne.



He beareth *Sable*, a *Bugle* or *Hunters Horne* garnished and furnished *Argent*. This *Coat-armour* is of very ancient erection in the Church of *Rewardine* within the *Forrest of Deane* in *Glocester-shire*, and pertained to the *Familie* of *Hathewey* of the same place. But of latter times, the same *Horne* is borne by sundrie other *Families* of all *Coasts* and *Countries*: and such bearing is very ancient, as an ancient *Poet* witnesseth, saying, *Antiquum & vetus est, alienum (Posthume) lectum Concutere: —*

*In the old world men were bold,  
Of a young Cooke to make an old.*

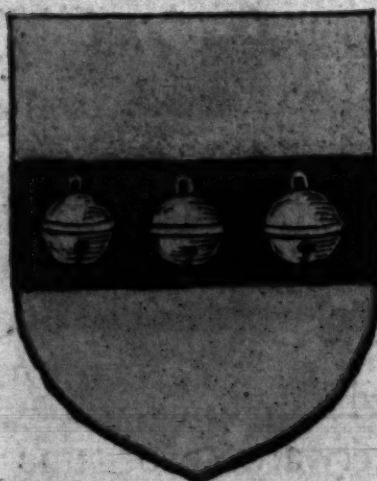
Stags heads  
and bugles.



Reference.

an *Escoccheon* erected in the Church of *Newent* in the *Forrest of Deane*, in a *Field Sable*, three *Greyhounds Collars Argent*, *Edged, Studded, and Tyrretted Or*.

3. Hawkes  
Belles.



He beareth *Or*, on a *Fesse Azure*, three *Hawkes Bells* of the first, by the name of *Planke*. This sort of *Belles* is of no late inuention, but of great antiquitie, and in vse amongst the *Hebrewes*, whose *High Priest* had little *Belles* at the skirts of his vppermost garment, as appeareth *Exod. 28. 33*. And beneath upon the skirts thereof thou shalt make *Pomegranats* of blew filke, and purple and scarlet round about the skirts thereof, and belles of gold round about: to shew that the attention and deuotion of Gods people must bee stirred vp by the ministerie

of this most sacred *Function*.

3. Lewres.



Hee beareth *Sable*, a *Cheueron Or*, betweene three *Lewers Argent*, by the name of *Prenue*. This *Coat* was quartered by *Sir Nicolas Arnold* Knight sometimes of *Hyneham* in the *Countie* of *Glocester*. A like *Coat* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawknars* vse to deceiue their *Hawkes* with casting vp of this, as if it were some *Fowle*, and so they giue them a *Lie* for a *Truth*. And these two examples may suffice for the noble *Art* of *Hawking*. The next and last is *Fisbing*.

The



The Skill of *Fishing* is diuerfly exercised : viz. sometimes with *Nets*, sometimes with *Hookes*, otherwhiles with *Salmon-speares*, or *Eele-speares*, and sometimes with *Ginnes*, with *Puttes*, *Weeles*, &c. all which are found borne in *Coat-armour*; now first of *Nets*: These are most vsually borne in *Armes* peece-meale, or in fragments, which are the same (if I bee not deceiued) which wee call in *Blazon*, *Frets*, because the *French-men* call a *Net*, *Retz*, and we by intermixture of language haue added thereunto the letter *F*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.

Diuers sorts  
of Fishing.



He beareth *Gules*, a *Chenevon Ermine* between three *Mascles Argent*, by Sir George Belgrane of Belgrane in the Countie of Leiceſter. These are by some taken to be the same with *Loſenges*. A *Masle* in *Armorie* (ſaith Sir Iohn Ferne) is a representation of the *Maſh* of a *Net*, ſignifying the *Bearer* thereof to haue beene moſt prudent, and politicke in the *Stratagems* of *Warres*, for that the *Field* is dedicated to *Mars*. The bearing of *Mascles* therefore is of greater honour then many other *Charges* are, that in vulgar eſtimation are more

Three Maſ-  
cles.

Signification  
of a Maſcle.

accounted of. Sometimes theſe are borne to the number of ſix, viz. three, two, and one, iointly, without the interpoſition of any *Ordinarie*. Otherwhiles they are borne to the number of ſeuē coniunct, as in this next *Eſcocheon*.



Hee beareth *Gules*, ſeuē *Mascles* coniunct ; viz. three, three, and one, *Or*, a *Canton Ermine*. This *Coat-armour* pertaineth to Henry Ferrers of Badſley in the County of *Warwicke Eſquire*, a man very iudicious in matters of honour. Whereas Leigh ſaith that the *Masle* ought alwaies to bee ſquare, whether the ſame be void or whole ; I hold, that if they bee *Masheſ* of a *Net*, as Sir Iohn Ferne taketh them to bee, then can they not in any caſe be whole, but muſt be euermore transparent and void : for if they bee ſolid, they may

Seuē Maſ-  
cles con-  
iunct.

better be reſembled to *Quarrels* of *Glaſſe*, or ſome other thing of maſſie and ſound ſubſtance, wrought euery way ſquare like a *Die*. From which a *Loſſenge* is ſaid to differ, in that the ſame is longer one way then another.



He beareth *Sable*, a *Frette* of eight peeces *Or*, by the name of *Matreuers*. If in any *Coat* of this bearing there be found more then eight peeces, then (ſaith Leigh) you ſhall not need to number the peeces, but in the *Blazon* of ſuch *Coat-armours* you ſhall ſay, Hee beareth *Frette*. And as this is borne plaine, ſo is there example of the ſame borne *Engrailed*, as followeth.

A Frette of  
8. peeces.

He



Frette En-  
grailed.

other as I doe heere passe ouer, because I labour to be brieve.

He beareth *Gules*, a *Frette Engrailed Ermine*, by the name of *Eynefort*. If this *Frette* (saith *Leigh*) bee of more peeces then you see heere, then it altereth from the same name, and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I haue formerly giuen examples, together with certaine obseruations thereupon: whereunto I doe referre you for satisfaction therein. These examples may serue for *Nets*, to shew their diuers manner of bearing, and to minister occasion to the Reader, to make a more strict obseruation of such

Fishing-  
hookes.

He beareth *Sable*, a *Cheueron* betweene three *Fishing Hookes Argent*, by the name of *Meduile*. Not vnproperly (saith *Pierius*) doe men signifie by this kinde of *Hooke*, fraud and guile, *Quia decipere est, unum ostentare, & aliud prater opinionem inferre*: for the *Fisher-man* vnder a shew of rendring food to the *Fish* (hauing subtilly couered the hooke all ouer with the bait) doth giue him his deadly bane. And of this trade are more in the world, then wil acknowledge themselves of the *Company* of *Fishermen*, or *Fish-mongers*.

Eele-speares



such an action of desert, wherein both *strength* and *policie* are conioined.

Hee beareth *Sable*, a *Cheueron* betweene three *Eele-speares Argent*, by the name of *Stratele*. These doe *Fisher-men* vse for the taking of *Eeles*, which being (for the most part) in the mudde, cannot bee taken with *Net* or other *Ginne*: which gaue occasion of the inuention of this *Instrument*, a long staffe being set in the socket thereof, and so to strike into the depth of the *mudde*, and by meanes of the *Barbes* of this *Instrument*, they detaine as many as come within the danger thereof. And therefore this *Engine* hath a signification of

3. Weeles.



are to be raunged all those, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their *skill*, their *conscience*, only to get a *Fee* of their *Clients*. And thus much of *Arts Mechanicall* of the first and principall ranke.

Hee beareth *Argent*, a *Cheueron Ermine* betweene three *Weeles*, their hoopes vpwards *Vert*, by the name of *Wylley*. And indeed this is like the insnarings and deceits of *wily* men; for as this mouth is made brode and easie for the *Fish* to enter, but is narrow within, that they cannot get forth; so craftie *Varlets* wil make faire pretense to draw men into their dangers, out of which they cannot get forth being once intangled. And this kinde of trade is much more base and *Illebrall*, then any of the afore-specified: and with these

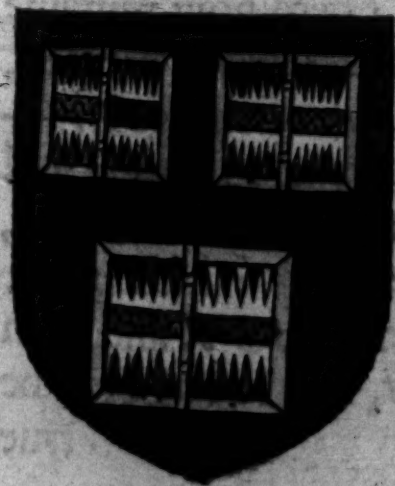


## SECT. IIII. CHAP. XII.



R T S *Mechanical* of more necessary vse for the nourishing and preserving of Mans body, we haue proposed in the preceding examples; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing & beautifying of *Natures* works, then to the necessary supply of *humane* vses; yea some of them such as are rather *baits* to please the *senses*, then means to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath giuen esteeme and name of *Art* vnto such superstitious curiosities, we will not vtterly passe them by; the reather, because all of them being vsed with moderation, by vnderstanding men, and for good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisit pleasing of the *Palate*: vnto which kind of men, some haue beene so addicted, that it is storied of a certaine *Prince*, that he proposed a great reward, to euery man, that should inuent a *new conceited Dish*: And the *Sybarites*, were famous in this kind, who bid their guests a yeare before the *Feast*, and so long were catering for dainties. It is a Prouerb amongst the *Iewes*: *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meat for wormes. *Painting*, *Caruing*, and *Imbroidering*, serue to please an other sense, the *Sight*, and therefore is a more ingenuous delight: and in this kind some haue beene so excellent and renowned, as that they haue beene numbred amongst men of *admirable wisdom*; as *Apelles*, *Phidias*, *Polycletus*, and others, whose works haue deserued immortall reputation, and some of their *Master-peeces* haue beene prised beyond beliefe. All these haue sundry *Instruments*, which may be (and doubtles haue beene) borne in *Coat-armour*; but because they are not vsuall I will referre them to each mans owne obseruation; and will giue instance in the last of this kind of *Arts* of delight, which we call, *Playing*; which comprehendeth either *Theatricall recreation*, or other *Games* whatsoeuer.

And forasmuch as their *first institution* was good, and that they are in themselves the commendable exercises, either of the *body*, or of *wit* and *invention*; and if there be in them any *euill*, it is not in them *per se*, but *per Accidens*, because they are abused by those that doe practise and exercise them; I haue thought good to annexe them vnto the same: such are *Tables-playing*, *Chesse*, *Dice*, *Racket*, *Balloone*, &c. The things wherewith these *Games* are practised, are borne in *Coat-armour*, as by these examples following may appeare.

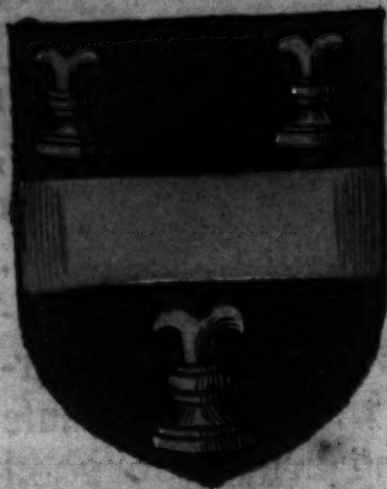


He beareth *Azure* three paire of *Tables*, *Argent*, bordured *Or*, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the *minde* which is imployed in great affaires, and cares of importance, as *meat* is for the *Body* which is exhausted with daily *Labour*: and therefore of all men liuing, *States-men* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *mindes* surcharged with meditation



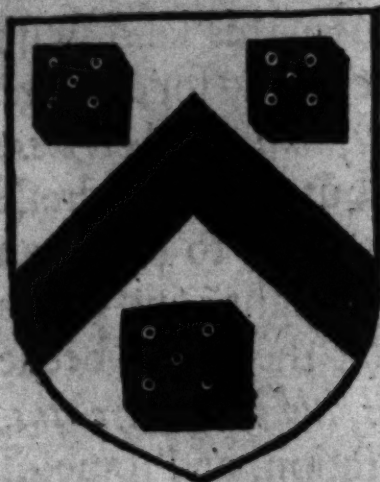
dition, then other sorts of men. But the play at *Tables*, is not held so fitting for the *Femall Sexe*, lesse thereby they learne to beare a *Man* more then they should.

A Fesse betweene three Chesse rooks



King, because therein are comprised all the stratagemes of *warre*, or plots of *Ciwill state*.

A Cheueron betweene three Dice.



Hee beareth *Azure*, a *Fesse* betweene three *Chesse-Rookes*, *Or*. It seemeth these were at first called *Rooks*, for being the defence of al the rest, and therefore they stand in the vttermost corners of the *Chesbord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and vnderstanding. King *William the Conquerour* was much addicted to this delight, and lost great *Lordships*, at this play. And indeed were it not too serious a recreation, and going beyond the nature of *Games*, it might well besee me a

Hee beareth *Argent*, a *Cheueron* betweene three *Dice Sable*, each one charged with a *Cinque* of the first. This *Coat* is quartered by Master *Williams* of *Malton*. This is the game of *Fortune*, and *Fortunes Children*. The square, which alwaies falleth right howsoeuer it be cast, is the *Embleme* of *Constancy*, but the vncertainty of the *Picks*, is the very *Type* of *inconstancy*, and *mutability*. He that laies his estate on the *Eies* of these *Dice*, will leaue a small estate for his owne *Eies* to looke on.

Reference.

To this *Chapter* may be referred all other *Games*; as the *Racket*, and that of *Iacobus Medices*, Generall to *Charles* the fifth, whose *Deuice* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELEVOR*, *The harder I am stricken, the higher I Mount*. And this may serue for conclusion of all *Arts* and *professions Ciwill*, whether *Liberall* or *Il liberall*, necessary or delightfull whatsoeuer.

#### SECT. IV. CHAP. XIII.



That manifold varietie of *Coat-armours* (consisting of things *Artificiall*) is borrowed from the seuerall *Dignities*, *Arts*, and *Exercises* of men of ciwill life and condition, the foregoing *Tracts* and *Examples* haue sufficiently declared. There now remaine such *Artificials* as are in vse amongst men of *Militarie Profession*, with which we will shut vp this whole *Section* of things *Artificiall*. By things *Militarie*, I vnderstand all such as doe pertaine to the vse and exercise of *Martiall Discipline* and *Seruiçe*: whereof some doe serue for *Orders*, some for *Execution of Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arifings*, *Affaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *Standard*, *Guidon*, *Penon*, *Cornet*, &c. For albeit it be true

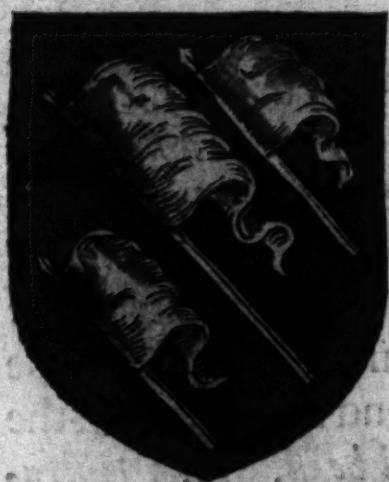


true, that *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of Weapons ; yet without certaine Lawes of Discipline and Order, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, hee notwithstanding kept them all vnder quiet *Discipline* : the want whereof hath commonly beene in cause, when any great designe hath prooued vnprosperous.

Necessity  
of Martiall  
discipline.

The valiant *Zisca*, being starke blinde, yet sitting in the midst of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gaue such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Cesar* was in this kind so fortunate, that he fought fifty pitched *Fields* with honour, wherein he alone surpassed the valorous *Marcus Marcellus*, who is said to haue beene forty times saue one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisit care both in directing and obeying, should be obserued, because it hath often happened, that the neglect or mistaking of some one small circumstance, hath beene the ouerthrow of whole *Armies*, and al the *States* thereon depending. We will therefore first beginne with examples of those things, whereby this *Order* is preserued ; whereof some are for shew, other for sound.

Cesar fortunate.



The *Field* is *Iupiter*, three *Banners* disuellopped, *Sol.* *Virgilius Solis* noteth this for the *Armes* of the *Kingdome* of *Baldachia*. *Disuellopping* is the proper terme for spreading or displaying of this *Martiall Ensigne*, as *Wyrley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatning Axe in hand, I was at hand ; And my disuellopped Pennon me before, &c.*

Three Banners  
disuellopped.

Very behouefull are these *Ensignes* for euery particular band of *Foot* and troupe of *Horse*, to the end they may know whither to draw together in expectance of the command of their *Captaine* for the performance of all occasions ; and that they may by thembe directed after any conflict or skirmish, whither to retire themselves without danger : they also serue for the manifest distinguishing of *Bands* and *Companies*. And by these they are al directed in their seruices, as a *Ship* is guided through the forcible and violent surges of the *Seas*, by the benefit of her *Helme* and a skilfull *Pilot* guiding the same.

The vse of  
Ensignes.

The *Ensignes* that the *Romans* anciently vsed, were of diuers shapes ; the *Eagle* fixed on the toppe of a *Pike*, was the chiefe : but that they had *Pennons* or *Flagges* also, appeareth by *Lazius*, who saith they were called *vexilla*, a *velis nauium*, from the Sailes of *Ships*, which they resembled, being so named, *tantum minus velum*, as it were a little saile.



Speares gar-  
nished with  
Penoncelles.



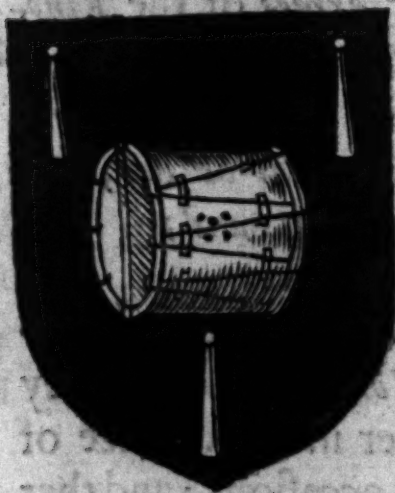
He beareth *Azure*, foure *Speares* in *Bend* garnished with *Penoncelles* dexterwaies, counterly surmounted of as many other like *Argent*. This *Coate* is borne quarterly by *Lazarus van Schwendi*, a *Dutchman*. These *Penoncelles* are made of certaine smal peeces of *Taffeta* or *Sarcenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselues they be things of no moment, yet doe they very often (like as also *Banners* doe) astonish the *Enemie* through their continuall motion, foras-

much as they are euermore wafting and wauering in the winde, whereby they doe so occupy the enemies eie as that it breedeth a terrour in the minde of their foes, through a conceiued opinion that those that come against them (being all troupes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number then indeede they are, as *Wirley* in his said Booke noteth, saying:

*To Cockerellward we light into the way,  
Where we behold the Foe-mates proud display  
So many Banners wafting in the Aire,  
They seemed twice the number that they were.*

These foresaid *Military Instruments*, serue for direction and order, to the *Eie*, and by shew; others there are which direct more distinctly by *Sound*, such as follow.

A Drumme  
Between  
three  
Drumme  
sticks.



He beareth *Gules*, a *Drumme* in *Fesse*, betweene three *Drumme sticks* erected *Argent*. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Parthians* for this purpose haue great *Kettle Drummes*, hollow within, and about them they doe hang little *Bells* and *Copper Rings*, all which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *Wild beast*. This *Instrument* as it serues for direction, so likewise is it of vse in drowning the fearefull cries of wounded and dying

men, lest that gasty noise should daunt the hearts of the *Souldiers*. *Zisca* that renowned *Captaine* of the *Bohemians*, being sick to death, willed his *Souldiers* to plucke off his *skin* and make a *Drumme* of it, assuring them that when their *Enemies* should heare the sound of it, they would fly before their face.

A Cheueron  
ingrailed be-  
tweene three  
Trumpets.



He beareth *Argent*, a *Cheueron* ingrailed between three *Trumpets*, *Sable*, by the name of *Thunder*. This *Coat-armour* standeth in a *Glasse window* in *Saint Peters Church* in *Drogheda* in *Ireland*. God himselfe vouchsafed to giue direction to *Moses* for the making of this kind of *Instrument*, saying, *Make thee two Trumpets of silver, of an whole peece shalt thou make the, that thou maiest vse them for the assembly of the Congregation and for the departure of the Campe: Num. 10. 12. And Ibid. 14. But*

if



if yee blow an *Alarum*, then the *Camp* of them that pitch on the *East* part shall goe forward. Ibid. 5. If ye blow an *Alarum* the second time, then the *Host* of them that lie on the *South* side shall march, for they shall blow an *Alarum* when they remoue. So that the sound of the *Trumpet*, is but as the loud and far-reaching voice of the *Generall*: and though the *Trumpet* fight not, yet it doth more then many others, because it encourageth them to the fight.



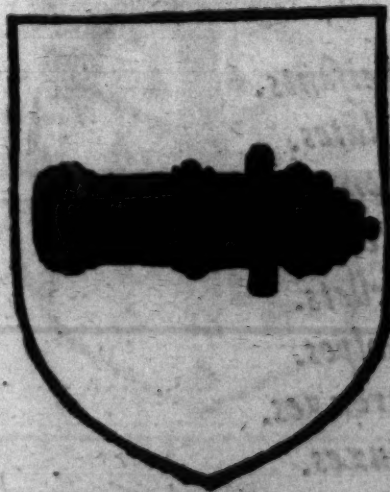
Hee beareth *Azure*, three *Flutes* in *Bend Argent*. Three Flutes in Bend.  
This *Instrument* seemeth to haue beene inuented, for the quiet settling and composing the *Souldiers* minds before the fight: and some such did the *Lacedemonians* vse, who (saith *Plutarch*) being ready to ioinc battle, did first *Sacrifice*, and then all adorned with *Garlands* song a *Martiall Song*, their *King* marching with the whole *Army* in admirable quiet and composed order. But the *Sybarites* were not so happy in the vse of such Musicke; for themselves being altogether Vn lucky practise of the Sybarites.

giuen to wantonnesse and pleasure, all their *Gentry* taught their *Horses* to daunce at the sound of Musicall Instruments; which their *Enemies* hauing notice of, being then in the *Field* and ready to ioinc, they commanded a noise of Musicke in the front of the *Army* to sound; whereupon the *Sybarites* *Horses* fell all adauncing, and ouerthrew their *Riders*, whereby their enemies departed *Conquerours*. And thus much for *Instruments* of *Military Order*, either for *Eie* or *Eare*.

#### SECT. IIII. CHAP. XIV.



He next, are such things as serue for *Execution of order*, which is the finall end for which *Militarie Profession* is instituted, viz. Military things for execution of order. *propulsation* or *revenge* of *wrong*, or for foiling the *wrong doer* refusing to giue satisfaction to the party griued: and as in the *Law Politique*, so in this *Law Militarie*, Execution is reckoned the soule thereof. To the accomplishment of Execution of order, sundry sorts of weapons are requisite: some *Inuasiue* or *Offensiue*, others *defensiue*; the one to protect our *selues*, the other to *impeach* our *foes*: and of these *Inuasiues* will we speake in the first place; beginning with those which we call *Misilia*, such as are cast or forced by strength of hand, or sleight of *Ingine*, and after we will come to such as are *Manuall*, or managed with the *hand*.



He beareth *Argent*, a *Culvering* dismounted in *Fesse* A Culvering. *Sable*, by the name of *Leigh*. Before the inuention of *Gunnes*, many sorts of weapons aswell *Inuasiue* as *Defensiue* were deuised, which (saith *Munster*) by the space of euery hundred yeares haue admitted alteration twice or thrice, like as also the *Armour*, where-with our bodies are couered and fensed. But one saith, that it was the *Diuell* himselfe who inuented this *hellish Instrument*, for confusion of *mankinde*. Indeepe it was a *Monke*, some kinne to the *Diuell*, who first in-



vented Gunpowder : and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine Captaine was wont to call the mouth of the great Gunne, *Hell mouth*, and said that he who trembled not when one of them thundred, did feare neither God nor the Diuell.

Chambers  
fired,

Hee beareth *Argent*, a *Cheueron Sable*, surmounted of another *Ermine* betweene three *Chambers* placed transuerse the *Escocheon* of the second, fired proper, by the name of *Chambers*.

Whether the inuention heereof were behoueful and necessary ; or (as others reckon it) most pernicious and diuellish ; I will not take vpon me to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Bertholdus Swartz* the *Monke*, that first deuised them, *Anno Dom. 1354*.

Murthering  
chaine-shot.

The *Field* is *Saphire*, three *murthering Chaine-shots*, *Tapeze*. This *Coat-armour* is borne by the Right Honorable the *Earle of Cumberland*, next to his *Paternal Coat*. Some haue thought these to be the heads of *Clubs* called *Holy water sprinckles*; other take them to be *Bals of Wild-fire*; I rather thinke them to be some *murdering chaine-Shot*. *Amadeus Duke of Sauoy* gaue two *Stanes* topt with *wild-fire*, with this word, *I A C T A E C R E S C I M V S*.

Ogresses or  
Pellets.

Hee beareth *Argent*, a *Fesse Sable*, three *Ogresses* or *Pellets* in *Chiefe Proper*, by the name of *Langley*.

To this head must be referred all other the appertinances of great and small *Ordinance*, as *Scowps*, *Laddes*, *Spunges*, *Flasques*, *Touch-boxes*, *Matches*, &c. *Ger. Leigh* making mention of *Roundles* giueth examples of nine sundry sorts of them each differing from other in name and blazon, according to their different colours, as for example.

If they be	1	Or,	They are reckoned	1	Beisants.
	2	Argent,		2	Plates.
	3	Vert,		3	Pomeis.
	4	Light Blew,		4	Heurts.
	5	Sable,		5	Pellets.
	6	Purple,		6	Golpes.
	7	Tenne,		7	Orenge.
	8	Sanguine,		8	Guzes.
	9	Gules,		9	Tortaux.

These



These doe I heere name but *obiter* and not of set purpose, as if I intended to assigne vnto them in grosse a propriety of place vnder this head, but onely to shew how many they are in number, and what they doe betoken, knowing that each one of them must be reduced to their particular kinds, and not confusedly placed together.



He beareth *Argent*, a *Swepe Azure*, charged with a *Stone, Or*, by the name of *Magnall*. This was an Engine of warre, in fashion seeming like to that which the Brewers vse to draw water withall, and therefore we call it a *Swepe* as they doe. With this Engine they vsed in ancient time to throw great *stones* into the Townes and fortifications of the enemy. Some such instrument did *Vzziah* King of *Ierusalem* vse among many others for the defence of the City against the assaults of the *Philistims*, as appeareth where it is said, *And he made ve-*

A Swepe charged with a stone.

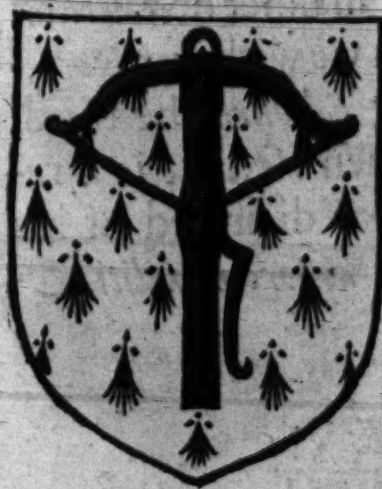
*ry artificiall engines in Ierusalem, to be set vpon the Towers and vpon the corners, to shoot arrowes and stones, &c.* These are called *Ingines* for the ingenious & witty inuention of them; wherein former ages were so exquisite, as that *Archimede* could draw vp the enemies *ships* from the *water*.



The Field is *Pearle*, three *Battering Rammes*, in *Pale*, *Barre Sapphire*, *Armed* and garnished *Topaze*.

Battering Rammes.

This was a warlike Instrument much vsed by the *Romans* when they besieged any *City* or *Hold*, with purpose to surprise them. Such an *Engine* (amongst diuers of her) did *Titus Vespasianus* erect against the *City* of *Ierusalem*, which were by *Iosephus* and his associats consumed with fire. Such is the force of this *Engine*, as that there is no *Towre* so strong or circuit of a *Citie* so spacious, but that if they resist the first brunt thereof, through often vse they will be subuerted.



He beareth *Ermine*, a *Crosse-bow* bent in *Pale*, *Gules*, by the name of *Arblast*, quasi *Arcubalista*. This *Instrument Military*, (saith *Polydor*) was first deuised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they vsed to shoote stones, as *Amianus Marcellinus* noteth, saying, *Et Scorpiones quocunq; manus perire duxissent, rotundos Lapides euibrabant.*

The



A Pheon on  
a Canton.

The *Field* is *Argent*, two *Barres Sable*, on a *Canton* of the second, a *Pheon*, with the point downward of the first. This is the *Paternal Coat-armor* of *John Bingley Esquire*, Auditor of his *Majesties* receptors in the *Exchequer*.

The *Pheon* is the head of an Instrument of the *Misile* sort, which we call a *Dart*, the same being a long and light staffe headed after this manner, and having a *thong* fastned to the middest thereof, for the more sleighty and strong forcing the same against the enemy to keep or annoy him a far off. This is called in *Latine* *Iaculum*, *quia è longinquo iacitur* : it pierceth speedily and maketh a large wound, by reason of the wide-spreading barbes thereof. The bearing of *Pheons* is both ancient and commendable.

Three Barbed  
Arrow heads on a  
Cheveron.

He beareth *Vert*, on a *Cheveron Argent*, three *Barbed Arrow heads Sable*, by the name of *Kemis of Wickwicke, Glocest.*

And with these kinds of *Engines* may be ranked the *Hand-bow*, and *Arrowes*, which in former Ages have wone more glory to this *Kingdome*, then any other sort of *Souldiery* whatsoever ; as the renowned victories obtained in *France* doe well testifie. And hitherto of *Missils* : we now come to *Manuals*.

Weapons *Manuall*, are so called, because *manu tractantur*, they are managed by the *hand* ; when by the use of them wee doe assault our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.

Three swords

Alex. ab Alex.  
370.Ancient  
formes of  
wearing the  
Swords.Tervet. pag.  
74.Sword in battle :  
*Privilegium.*

*Quia si gladio spoliaretur, omnem perderet honorem militiae & Privilegium.*

Hee beareth *Gules*, three *Swords* conioined at the *Pommels* in *Fesse*, their points extended into the corners of the *Escutcheon Argent*, by the name of *Stapleton*. The *Galateans* in stead of ordinary *Swords*, used a kind of two handed or bastard long-sword which they fastned with chaines to their right sides. A like manner of fastning our *Swords* to our right sides was in use with our *Horsemen* in *England* in the time of King *Edward* the third, as may be seene by the great *Seale* then used. It is a reprochfull thing for a Knight, to bee disarmed of his





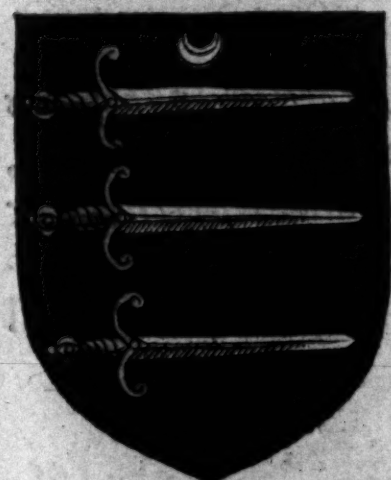
Hee beareth *Azure*, three *Swords*, one in *Pale*, surmounted of the other two placed *Saltirewaies* *Argent*, their *Crosses*, *Pomels* and *Hilts*, all extended towards the three corners of the *Escutcheon*, *Or*, by the name of *Norton*. The old *Britans* or *Ancestors* were wont to weare a short and broad *Sword*; so did the *Spartanes* also, whom when one of their *Enemies* mocked for so curtailed a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*. The *Cutter* hath varied from his instruction, which maketh the *Coat* differ from the *Blazon*.

Three sword  
Saltirewaies



Hee beareth *Sable*, three *Swords* in *Pale*, two with their points downwards, and the middlemost upwards, by the name of *Rawline*. There are besides these, diuers other formes of bearing of *Swords*, as three *Swords* points in point, in *Bend*, *Barre*, &c. I find another *Coat* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Escutcheon*.

3. Swords  
in pale.



The *Field* is *Sable*, three *Swords* in *Pale-barre*, their points towards the *Sinister* part of the *Escutcheon* *Argent*, the *Hilts* and *Pomels*, *Or*, by the name of *Rawlyn*. As touching the inuention of *Swords*. *Polydor Virg.* saith, their vse was found out by the *Lacedemonian*. The *Romans* in the ir *Saturnalian feasts*, amongst other exercises, vsed the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when they see feats of *Armes* in the

3. Swords  
their points  
towards the  
Dexter.

*Field* against the *Enemy*; and therefore the *Chieftaine* or *Generall* of the *Host* was to exhibit to the people a game of *Fence* or *Sword-playing*.



He beareth *Azure*, three *Launces* in *Bend*, *Or*, Armed *Argent*, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did undertake any lawful warres, after deniall of restitution demanded of things vnlawfully taken, or satisfaction for wrongs offered, that the *King of Herald*s (to whom the denouncing of battell and defiance did properly appertain) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the Soile of that people against

Three Launces.

whom such warre was denounced; to notifie vnto them that they would severely prosecute them with fire and force for the wrong by them committed.

He



A cheueron  
betweene 3.  
Speares  
heads.

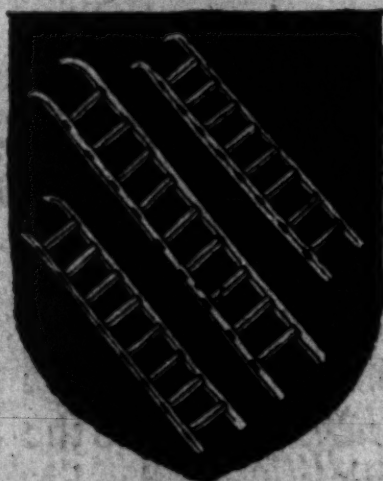
He beareth *Sable*, a *Cheueron* between three *Speares* heads *Argent*, their points embued *Proper*, by the name of *Morgan*. *Alexander* the great, compared an *Army* without a good *Captaine*, to a *Speare* without a strong *head*, for that as the shaft of the *Speare* could haue little force without the *head*, though it bee much larger then it, so the greatest *Army* can little auaille without the foreguidance of a valiant leader.

Three Bils.



He beareth *Argent*, three *Bils* in *Pale*, *Sable*, by the name of *Gibbes*.

To this head must be referred all *Glaues*, *Partizans*, *Clubs*, *Polaxes*, and whatsoeuer other weapons of like kind, wherewith we doe either assaile or repulse our Enemies by encountering them at handy strokes. The browne *Bill* is a notable weapon for execution, and hath been of great vse in *Military* seruices, but now neere antiquated, if not altogether, since the *Musket*, and *Caluer* haue come in vse.

Three sca-  
ling Ladders

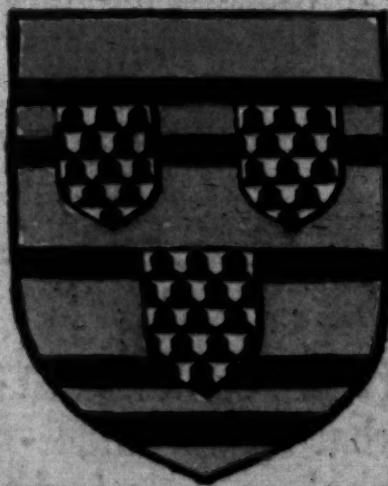
He beareth *Sable*, three *Scaling Ladders*, in *Bend Argent*, by the name of *Shipstowe*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) bee reduced, whether they pertaine to *Order* and *Direction*, or else to *Execution*; and bestowed vnder their particular Heads; according to the propriety of their seuerall kindes.

## SECT. IIII. CHAP. XV.

Of weapons  
defensue.

*F weapons* Inuasue or Offensue wee haue formerly discoursed: Now come wee to the handling of the other member, comprehending *weapons defensue*, borne in *Coat Armor*. Of these some doe serue for defence only, others serue both for defence and *habut* also: of the former sort are such as next ensue and their like.

Three Escoc-  
cheons.

He beareth *Or*, a *Barrulet* betweene two *barres gemewes*, *Gules*, three *escoccheons verry*, by the name of *Gamolle*. This was the *Coat Armor* of *Alanus de Gamoll* Knight, that liued about the time of *Edward* the third King of *England*. By occasion of which name I am put in mind of a gentleman of the same name, but of a diuers Family, as may appeare by his *Coat Armor*, the same being *Or*, three *mallets Sa.* of whom I find mention in an Inquisition taken, in the County of *Chester*, *Anno* 13. *Edward* 3. *in hac verba Compertum est, quod Henricus*



*Henricus Filspnham de Gamull tenet dimidium unius feodi militis, in Storton, &c.* From whom is descended *Edmund Gamull* Esquire, one of the Aldermen of the City of *Chester*: whose endeours and furtherance to the common wealth there, deserueth a memorable recordation, aswell in respect of his particular actions, as the good example he shall leaue to after commers of like merit.



He beareth *Or*, three *Escocheons Barry*, of sixe *Verry* Three *Esco-*  
and *Gules*, by the name of *Mouchensey*. A *Lacedemoni-* cheons bar-  
*an Dame*, hauing a sonne entring into *Military* ty.  
profession, at his departure gaue him a *Shield*, and there-  
withall vsed these words: *Fili, aut hunc aut super hunc.* *Plutarch. Apo-*  
Thereby admonishing him briefly, so to beare him- ibreg.  
selfe in battell, that either he should returne with vi-  
ctory bringing his *Shield* with him, or should valiant-  
lie die, and so be brought home dead vpon the same.

Touching signes in ancient times depicted vpon  
*Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu praelij a*  
*contubernalibus aberrarent, diuersis Cohortibus diuersa in scutis signa pingebant,* *Veget. de Re*  
*qua ipsi nominabant digmata, sicut etiam nunc moris est. Praterea in aduerso scuto* *Milit. cap. 18.*  
*uniuscuiusq; Militis literis erat nomen adscriptum, addito ex qua esset Cohorte,*  
*quae Centuria.* These *Shields* are meere for defence; now will wee exempli-  
fie such as are for defence and habit also.



He beareth *Argent*, a *Close Helmet*, *Gules*, by the name *A close Hel-*  
of *Kingley*. It was the maner of the *Romans* in their war- met.  
fare to couer the *Habergions* and head peeces of those  
that were called, *Leuis armatura milites*, or *Light-har-*  
nessed Souldiers (whether they were horse or foot)  
with the skins of *Beares*: like as it was of the ancient  
*Grecians* to couer their heads with *Otters* skins in stead  
of *Helmets*; and both of them to one end, namely that  
thereby they should seeme to bee more terrible and  
ghastly in the sight of their enemies, and their enemies  
eie being occupied in admiration of the strangenes of such habits, they might  
be the lesse able to attend their fight, and so (with more facility and lesse dan-  
ger to themselves) be the more easily overcome.



He beareth *Argent*, three *Helmets* with their *Beuers* Three Hel-  
open, *Sable*, by the name of *Miniet*. The bearing of the mets with  
*Helmets* after these seueral maners (to wit) sometimes their Beuers  
close *Beuered*, and other whiles with their *Beuers* open.  
haue their seuerall indentments; those of *action*, and  
these of *cessatio*. So much briefly of their diuers bearing  
as for the present may suffice. Of the reasons of such  
their bearings, I shall haue occasion to speake heereaf-  
ter more fitly, when I shall treat of the *Archievements*  
of the particular state of dignities.



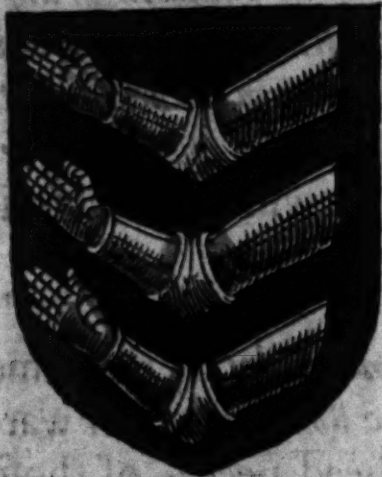
Three left  
Gauntlets.  
Panormitan.



Law of armes  
in single  
combat.  
Jacob. Spigel-  
lin in Annola-  
tionibus.

of single combat, that the party defendant shall appoint the time and place, for the performance thereof, as witnesseth *Spigellius* in these words: *Iure belli licet prouocato diem & locum Prælii dicere.*

Three dex-  
ter Armes.



He beareth *Gules*, three *Dexter Armes* vambred and *Proper*, by the name of *Armestrong*. Well doe these *Armes* thus fenced agree with the name of the bearer; for then are the *Armes* best fitted for the performance of high enterprises, when they are thus fortified and made strong against all violent encounters: for by meanes heereof, the souldiers are so emboldned as that nothing can dant them: in which respect men of former ages reckoned *Armor* the members of *Soldiers*, for that the vse thereof is no lesse behouefull for military persons, then are their naturall members.

Three legs  
conioined.



Of furniture  
for Horses of  
seruice.

What they  
bec.

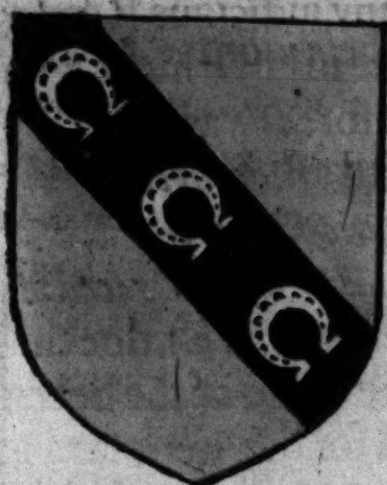
The *Field* is *Ruby*, three *Legs*, *Armed Proper*, conioined in *Fesse* at the vpper part of the *Thigh*, flexed in *Triangle*, garnished and spurred *Topaz*. In ancient time *Souldiers* that either had sold or otherwise lost their *Armour* by negligence, were (by a *Military Law*) punished with death, as he that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, partaining to Men. Now shall be touched such things as belong to Horses of seruice for the *Field*; though some of them are in common for other Horses.

Of the first sort, are the *Shafron*, the *Cranet*, and the *Bard*, whereof I find no particular examples of *Bearing* single and apart, but as they are borne coniuinct in the totall furniture of *Horses* for the *Field*, as shall heereafter in their due place be shewed. I will heere therefore set forth such as are of Ordinary and common vse, as they are seuerally borne in *Escocheons* as followeth.





He beareth *Argent* three *Saddles* stirroped, *Sable*. Three Saddles. The *Saddle* is of great vse for all sorts of horsemen, as well for ease in iourning, as for sure sitting, but most behouefull is the same for martiall men, that serue on horseback in the field; for that by the meanes thereof and of the Stirrops thereto affixed, they may be able to sustaine the flock of their aduersary, as also the more forcible to incounter him.



He beareth *Or*, a *Bend Sable* charged with three *Horse-shoes*, *Argent*, by the name of *Shoyfwell* of *Sussex*. Three horse-shoes on a Bend.

To these may be added whatsoeuer other parts of the furniture of Horses fitted for the warres: As *Shaffles*, *Bits*, *Bridles*, and such other like tokens; whereby is signified restraint of liberty, or seruile subiection, as appeareth where it is said, *After this now Dauid smote the Philistims and subdued them, and he tooke the bridle of bondage out of the hand of the Philistims.*



The *Field* is *Gules*, a *barded Horse Passant*, furnished at all points for the field, *Argent*. A Barded Horse.

A *Horse* thus furnished is fitted and prepared for the vse of a Souldier of that sort which we call *Cataphracti milites*, or men at Armes, of whom I shall make mention in the next *Escocheon*. Not much vnlike this is the Caparison wherewith we vse to set out our Horses prepared for the Tilt, in our ioiful Triumphs of peace. I read that it was a custome amongst the *Romans* (as well in their lesser as greater Triumphs, that no man (but such as by prerogative, either in respect of some honorable or eminent place, or speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horseback, but altogether on foot, which custome was of long time obserued amongst them.



The *Field* is *Gules*, a *Cheualier* armed at all points, *cape a pee* aduancing his *sword* aboue his head *Argent*, Armed at all points. garnished, *Or*, mounted on a barded Courser furnished throughout of, and as the second. This *Coat-armour* (according to *Bara*) pertaineth to the *Dutchie* of *Lithuania*.

In former times these were certaine Souldiers strongly armed in Steele, are were called *Cataphracti Equites*, as much to say, as horsemen armed, a *Cape à pee*, habited



habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Leuis Armatura Milites*, in respect of the ponderous waight of their furniture, whereby both themselves and their Horses were the better inabled to receiue the shocke and strong encounter of their enemy. Whose Armor were a Sallad or head peece, their Shield, Greaves and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Cataphracti milites* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes repaire the forces of the trembling and distrustfull Armies.

Thus haue I in this one Section runne ouer this whole Chaos of things *Artificiall*; which I haue so compendiously set downe, considering the infinit variety of things incident vnto Arts of all sorts, as that any iudicious Reader will rather approue my breuity therein, then concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this aspersion on it, that it was wholly stuffed with *Superficials of things Mechanicall, &c.* Which calumny needs no other refutation, then the view of that which here presents it selfe to all mens scanning.

*The end of the fourth Section.*

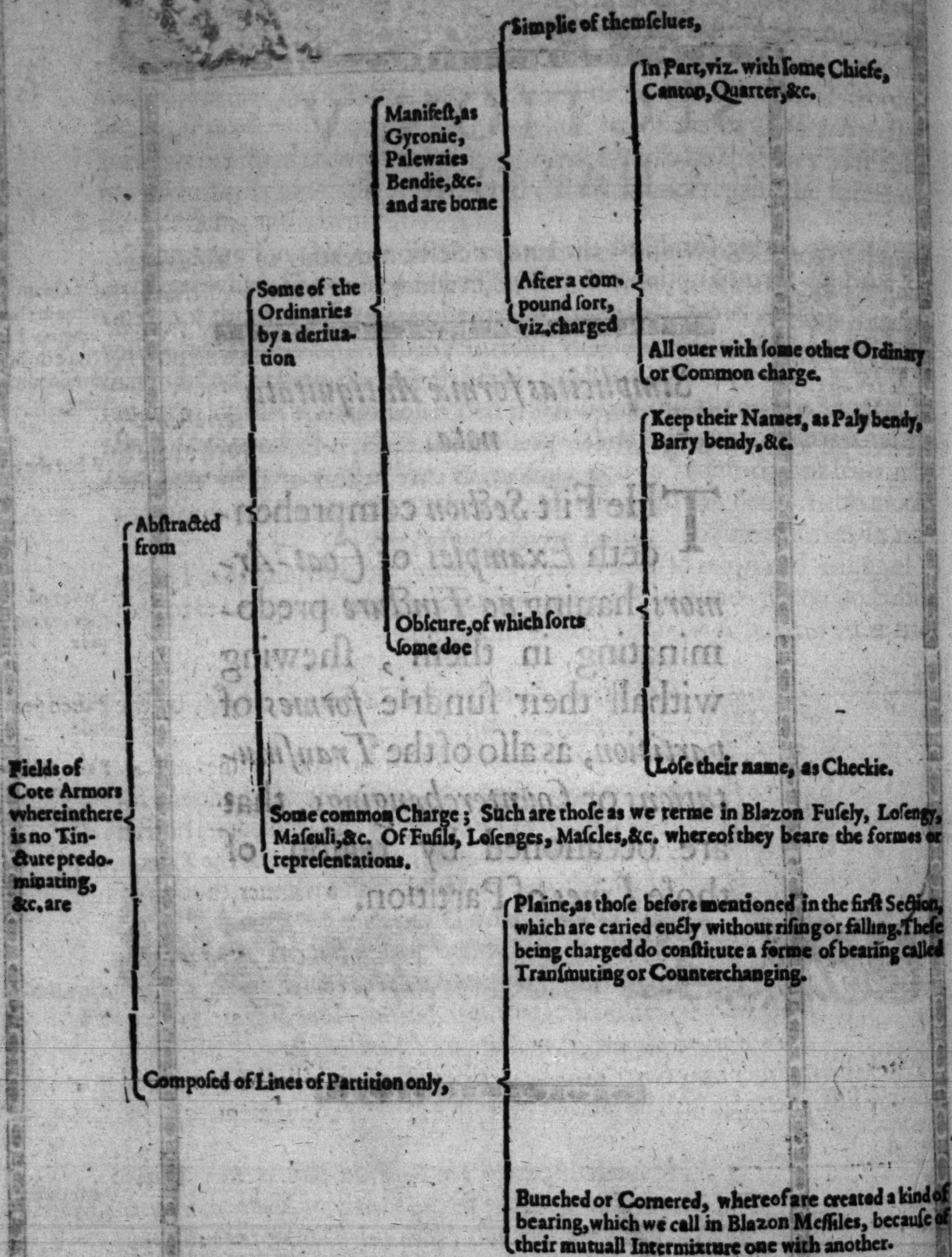




*Simplicitas formæ Antiquitatis  
nota.*

**T**He Fift Section comprehen-  
deth *Examples* of *Coat-Ar-*  
*mors*, hauing no *Tincture* predo-  
minating in them, shewing  
withall their sundrie *formes* of  
*partition*, as also of the *Transmu-*  
*tations* or *Counterchangings*, that  
are occasioned by reason of  
those *Lines* of *Partition*.





Those of manifest deriuation haue their Denomination from some of the Ordinaries whose formes they doe represent; whose names also they doe still retaine as a Memoriall of their particular deriuations. As Party *per* Pale, *per* Bend, *per* Fesse, *per* Cheuion, *per* Saltyre, &c. Others though abstracted from Ordinaries doe lose their names. And both these sorts last mentioned are no lesse subiect to be charged in part or all ouer with charges both Ordinary and Common, then any other before mentioned, wherein Tincture is said to predominate.





## SECTION. V.

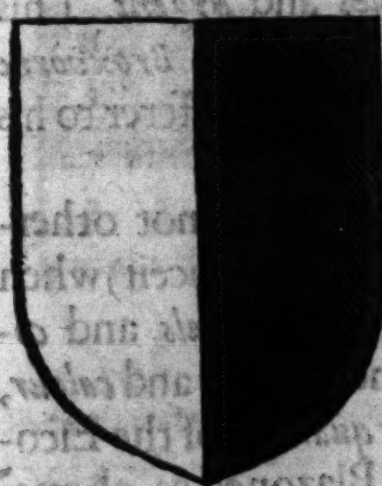
### CHAPTER I.



Having furnished the former Section treating of *Coat-armours* formed of things Artificiall, in which there is *tincture* (that is to say, *Metall*, *Colour*, or *Furre*) predominating: I will now (*secundis velis*) proceed to give Examples of *Coat-armours* having no *Tincture* predominating in them; these are formed of sundry sorts of lines of *Partition*, occasioning oftentimes *Transmutation* & *Counterchanging*.

*Coat-armours* having no *Tincture* predominating in them, are such as are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giving Examples of these formes of *Bearing*, it is requisite that I begin with those which consist of *single-Lines* of *Partition*. And then proceed to such sorts as are formed of *manifold Lines*. As in example.



He beareth *Parted per Pale*, *Argent* and *Gules*, by the name of *Walgrae Suff*.

Such *Coat-armours* as are formed only of lines of *Partition* doe (generally) yeeld testimony of an ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-armour* of the noble race of the *Ranzow*, which is borne parted after this manner, though of different colours) in this Distichon:

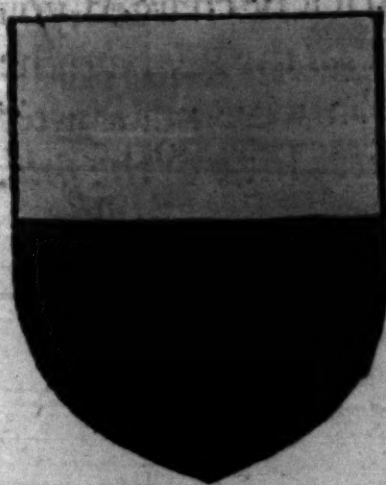
*Forma quid hac simplex? simplex fuit ipsa vetustas:*

*Simplicitas forme stemmata prisca notat.*

*What meanes so plaine a Coat? times Ancient, plaine did goe:*

*Such Ancient plainnesse, Ancient race doth plainly show.*

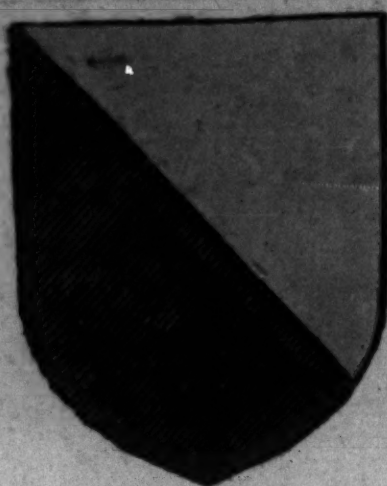
After this manner may two *Coat-armours* of distinct families be conioined into one *Escucheon*, as shall be shewed hereafter in place conuenient.



He beareth parted per *Fesse Or*, and *Azure*. These *Armes* doe pertaine to the family of *Zusto of Venice*. After this manner also (saith *Leigh*) may *seuerall Coats* of distinct families be borne iointly in one *Escucheon*. The consideration whereof shall appeare hereafter in the last Section of this Book, where I shall treat of *Marshalling* diuers *Coat armours* together.



Parted per  
Bend.



He beareth parted *per Bend Or*, and *Vert* by the name of *Hawley*. In this and the former I giue the preheminence in *Blazon* to the *Metall*, not only in respect of the *dignity* thereof, but also and especially for that it occupieth the more eminent and *honorable part* of the *Escoccheon*, which is the *Chiefe*. For otherwise the *right side* hauing precedence of the *left*, might haue challenged the first place in *Blazon* also.

Parted per  
Cheuron.



Of a mani-  
fold line.

med of a mixt kind.

He beareth parted *per Cheuron Sable* and *Argent* by the nam of *Aston*. These foresaid *Coats* thus halfe in *Tincture*, are of much better esteeme, then the *apparell* worne by those brethren in *Flanders*, who hauing a *peasant* to their *father*, and a noble *Lady* to their *Mother*, did weare their vpper garment one halfe of *countrie Russet*, the other of *cloth of gold* for a monument of their mothers matchlesse match. So much of *Armes* consisting of *single lines* of *Partition* both perpendicular and transuerse. Now follow Examples of such as are formed of a mixt kind.

Parted per  
Crosse.

Leigh.

Manner of  
Blazoning.



He beareth parted *per Crosse Gules* and *Argent*. This *Coat-armour* pertaineth to Sir *Henry Coek* of *Broxborne* in the County of *Hertford* Knight, late *Cofferer* to his *Maiestie*.

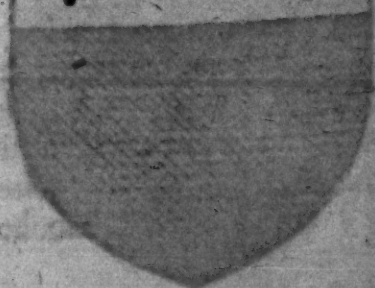
but if they be charged, then I hold it best blazoned *quarterly*.

*Leigh* holdeth that this sort of *Bearing* is not otherwise *Blazoned* then *quarterly*. But (in my conceit) when this composition consisteth *meerly* of *metals* and *colour*, or of any the before mentioned *Furres* and *colour*, without any *charge* occupying the *quarters* of the *Escoccheon*, such *Bearing* is more aptly *Blazoned* as above:

Parted per  
Pile.



He beareth parted *per Pyle in Point Or*, and *Sable*. Only the *Pyle* part of this *Coat* may be charged (saith *Leigh*) and no other part thereof, and that (saith he) may be vsed as one only *Coat*. And if it be charged, you shall leaue the *field* vtold. In this *Coat* the *Pile* hath the preheminence: for if the *Escoccheon* were made after the antique fashion, you should see very little of the *field*.



He

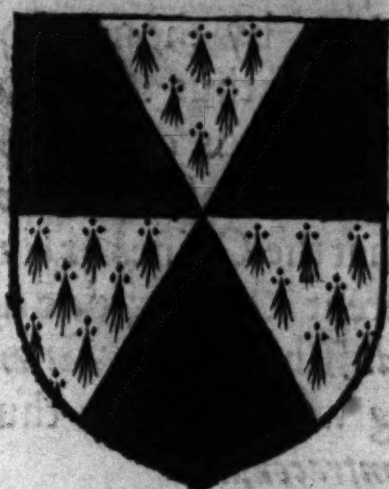




He beareth parted *per Saltire Ermine and Gules*, by the name of *Restwold*. This (according to *Leigh*) may be good Armory if all the foure pieces be charged with some thing quick or dead; but it is better (saith *Leigh*) he) if it be charged but with two things of one kind, and that especially vpon the *Gules*: But best of all it is to haue but one only *quick thing* all ouer the *field*. An example of which last bearing, shall be giuen heereafter in his due place.

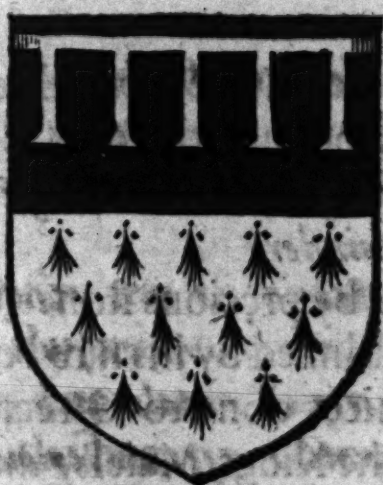
Parted per Saltire.

Leigh.



He beareth parted *per Gyron of six pieces Ermine and Azure*. The most vsuall manner of *Blazon* is to begin at the *dexter corner* of the *Escutcheon*. But in this *Coat* I begin with the middle part, *Quia medium est locus honoris*; as also in respect that the middle part doth occupy the most part of the *Chiefe*, and the *Azure* but the *Cantells* thereof. *Gyrons* may be borne to the number of twelue, as heereafter shall be shewed. Proceed wee now to *Coats* of this kinde, charged in part, as in these next.

Parted per Gyron.



He beareth parted *per Fesse, Gules and Ermine*, a *File* of five points *Argent*, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their vse is common: onely I purpose by a few to make knowne my meaning touching the different manner of Charging of *Coat-armours* in part and all ouer, that so they may be manifestly discerned to bee of different kinds, and likewise auoid their confused mixture.

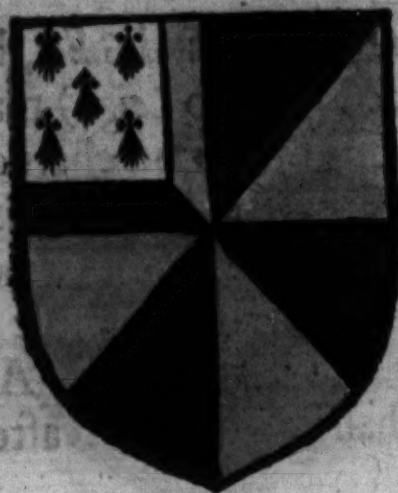
Parted per Fesse.



He beareth quarterly *per Crosse, Gules and Or, a Crosse flory*, on the *Dexter* quarter, *Argent*. This *Coat-armour* pertaineth to *Middleton* of *Middleton Hall* in *Lancashire*, who married *Anne* sister to *Thomas Greene* Esquire for the body to King *Henry* the seuenth, by whom he had a daughter married to *Iohn Harewell* of *Wotten* Esquier, whose daughter *Anne* was wife to *Iames Clifford* of *Frampton* vpon *Seuerne* Esquier, Grandfather to *Iames Clifford* Esquire now liuing.

Quarterly per Crosse.



A Gyronny  
of 8. peeces.

The bearer heereof hath for his *Armoriall Ensignes* Gyronny of eight peeces *Azure* and *Or* a *Canton Ermine*. This *Coat-armour* pertaineth to the Family of *Okton*. Besides these examples of Gyrons formerly giuen, you shall finde others that doe beare Gyronny of ten peeces as in the *Coat* of *Grolly*, who beareth Gyronny of tenne peeces *Argent* and *Sable*. And that of *Basingborne* which beareth Gyronny of twelue peeces *Verry* and *Gules*.

A Gyronny of  
six peeces,  
with three  
Nigroes  
heads.

Hee beareth Gyronny of sixe peeces *Sable* and *Or*, three *Nigroes* heads couped *Proper*, by the name of *Callarde*. Otherwise may you *blazon* it thus: Gyronny of six *Sable*, and *Or*, three *Nigroes* heads couped of the first. *Coats* consisting of Gyronnes are of old *Blazoners* termed *Counter-joined*, for that the *Coines* or corners of their contrary or different *Colours*, doe all meete in the *Center* of the *Shield*. Therefore *Coat-armours* of this forme of bearing were anciently thus *blazoned*, *Portat Arma contra contraconata*.

Astouching such *Coat-armour* of partition as are *Charged* all ouer, these few examples may suffice.

Three Ea-  
glers.

The *Field* is parted *per Pale*, *Ruby* and *Saphire* three *Eagles Pearle*. This *Coat-armour* pertaineth to *St. Edward Cooke* Knight, *Lord Chiefe Iustice* of his *Maiesties* *Court of Common Pleas* at *Westminster*.

I doe *Blazon* this *Coat-armour* by precious stones, in respect the bearer hereof is enoblished by his rare vertues and approued loyall seruices done to *Queene Elizabeth* that late was, and to the *Kings* *Maiesty* that now is; as also in regard of his so many learned and iudicious workes publikly manifested in sundry volumes extant, and approued by men of best iudgement in that kind.



He beareth parted *per Bend*, *Sinister Ermine* and *Ermines*, ouer all a *Lion Rampant* within a *Bordure Ingrailed Or*. This *Coat-armour* pertaineth to *Edward Iones* of *Gorthkenan* in the parish of *Llanuair* *diffinloyd* in the County of *Denbigh*, as the *Paternall Coat* of that Family.





The *Field* is quarterly *per Crosse*, *Topaz* and *Ruby*, ouer all a *Bend Verry*, *Pearle* and *Sapphire*. This *Coat-armour* appertaineth to the *Right Honourable* the Earle of *Dorset*; whose mind truly seasoned and beautified with *Learning*, *Religion*, and all other *Noble qualities*, doe promise great hopes that his riper yeares will proue as *Honourable* and behouefull to his *Countery*, as his now yonger yeeres are studiously imployed in the pursute of all *Heroicke vertues*.

Quarterly  
per Crosse.



He beareth party *per Saltire Ermine*, and *Sable* a *Lion Rampant Or*, *Armed and Langued Gules*, borne by the name of *Grafton*. *Iohannes Peronius*, *Nauclerus*, *Paradine*, *Vlpian*, *Gerard Leigh*, and others, both ancient and moderne writers, altogether allow the *blazon* of this *Coat-armour* to bee party *per Saltire*, as afore. Some others (whose conceit heerein I vtterly dislike) whether nicely or ignorantly, haue endeauored to *blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, alleaged to be the seventh partition, *per Saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enioyed a large reuenue in Lands in the City of *Worcester*, and in *Grafton*, *Fliford*, and *Pendock* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue seene) dated in *Iune An. 29. Henrici 8.* But at this day dispersed into strange hands. Neuerthelesse I wish vertue her due reward; then shall not this bearer (a true louer of *Armes*) depart empty handed.

Parted per  
Saltire.

As these last mentioned *Coats* are framed of straight lines of partition, so shal you find others composed of sundry lines before spoken of, in the beginning of the second *Section* of this Booke, aswell of those sorts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vtterly exclude all mixture of the *tinctures* whereof they are formed, by reason of the straightnes of the *lines* wherwith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of *lines*, doe admit *participation* and *intermixture*, of one colour with another, for which cause they are of Leigh termed *Miscels*, a *miscendo* of mingling; to whom I will referre you touching *Coats* of that kinde, for that he hath exemplified them at large in his *Accidence of Armory*.

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#### SECT. V. CHAP. II.



IN the former *Chapter*, are comprehended such *Coats armour* as consist of *single* and *manifold lines*, aswell *Charged* as *Simple*. Now shall be handled such other kinds of *Bearing*, which albeit they consist of *lines of partition*, as the last spoken of do, yet (by reason of the variable apposition of some one or moe *lines of partition*) they do constitute another *forme* of *bearing*, & receiue also a diuers denomination.

Other kinds  
of bearing of  
partition.



on, being called *Coats Counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

Counter-  
changed  
what.  
Resemblance.

2. Sam. 13. 48

Gen. 7. 3.

Judg. 5. 30.

*Counter-changing* or *Transmutation* is an *Entermixture* of severall *Metals* or *Colours*, both in *Field* and *Charge*, occasioned by the apposition of some one or more lines of partition. Such *Coat-armours* may be fitly resembled to the party coloured *Garments*, so much esteemed in ancient time, as they were held meete for the daughters of *Kings* during the time of their *virginity*. So wee

reade of *Thamar* the daughter of *King David*: *Erat induta tunica versicolore, sic enim vestiebantur filie Regis virgines pallis*: and so we reade that *Ioseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*.

Touching the high estimation of which kinde of garments, we finde, where the mother of *Sisera*, discoursing with her *Ladies* touching her sonnes ouerlong stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam unam, imo duas, in personam quamcumque: prada versicolorium est Sisara, prada versicolorium Phrygionicum opus, &c.* *Bends* (saith *Sr. Iohn Ferne*) or (any other principall *Charges*, Ordinary, may be parted of two colours or more.

And such bearing is no nouelty in *Armes*, but are as ancient as the *Norman Conquest*, and before, so as they are both Honourable and Ancient. Of which sort of bearing you shall in part see in these next ensuing *Escocheons*.

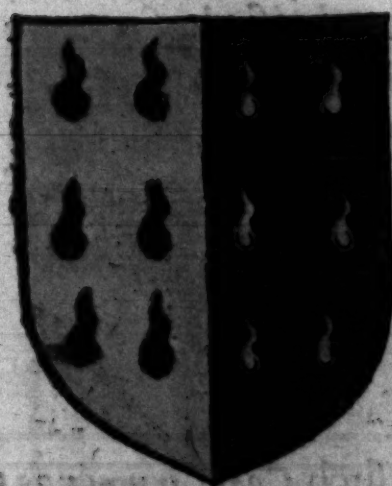
Three Roundels counterchanged



Ferne pag. 203

The *Field* is parted *per Pale*, *Topaz* and *Ruby*, three *Roundels Counter-changed*. This was the *Coat-armor* of *Abbot Earle of Worchester*, that liued in the time of *King William Rufus*. Such *Bearing* doth signifie a stout resolution of the bearer to vndergo with patience and manly courage the bitterness of all times, and the sharpnesse of all darts, be they neuer so pungitiue, or full of change: as he saith; *Diuerforum in Scuto colorum transmutatio, designat latorem omnem telorum ac temporum amritudinem cum magnanimitate preferre voluisse.*

12. Guttes counterchanged.



Note.

The *Field* is parted *per Pale*, *Or*, and *Vert*, 12. *Guttes* or *Drops* in *Pale*, *Counter-changed*, by the name of *Grindoure*. Whose Family hath beene of ancient continuance within the *Forrest of Deane*, and *County of Gloucester*, and were men of great possessions in the same *Forrest*. Their *Patrimony* is now transferred into the generous Family of *Baynam of Clorewall*, who now quartereth this *Coat* by the match of the heire general. As touching the *Blazon* of this *Coat-armor* it is in your election, whether you will giue it the *Blazon* above mentioned, or attribute vnto them their proper termes (according to that which hath been formerly deliuered touching this sort of *Charge*) saying, The *Field* is parted *per Pale*, *Or*, and *Vert*, sixe *Guttes*, *de Olive*, and as many *de Or*, *Palemaies*.

He





He beareth parted per Pale, Argent and Gules a Bend Counter-changed. This Coat pertained to the famous and learned Poet Geoffrey Chaucer Esquire, whom Leland and others suppose to have been borne at Woodstocke in Oxefordshire: but some gather by his words in the Testament of Love, that he was borne in the City of London, though his education and abode were in Oxford and Woodstock, in the eighth yeere of King Richard the second. This prince of English Poets was Comptroller of the Custome house in London, as Thomas Speght in

A Bend counterchanged.

his Additions to the works of Chaucer, noteth: and to this most learned of Poets, the most learned of Antiquaries applieth those verses:

*Hic ille est, cuius de gurgite Sacro, &c.*

*Lo this is he, from whose abundant streame diuine,  
Our Poets drinke their fits, and draw their fancies fine.  
And being now to high Pernassus top aspired,  
He laughs to see the Rout below with clyming tired.*



He beareth parted per Fesse, Gules and Argent, a Pale Counter-changed, by the name of Lauider.

Pale counterchanged.

To these will I adde for a conclusion of this sort of bearing, an Italian Coat of rare vse, viz. Palemaies of six Argent and Gules, on a Chiefes as the Field is many Crestsants, all Counter-changed, by the name of Sileto.



He beareth parted per Cheueron unde Sables and gold, three Panthers heads errased counterchanged, by the name of Smith, of old Buckenham in Norfolke. Some Authors are of opinion that there are no Panthers bred in Europe, but in Africa, Libia, and Mauritania they are plentifull. The Panther is a beast of beautifull aspect, by reason of the manifold variety of his diuers coloured spots wherewith his body is ouerspread. As a Lion doth in most things resemble the nature of man, so after a sort doth the Panther of a woman, for it is a beautifull beast, and fierce, yet very naturall and louing to their yong ones, and will defend them with the hazard of their owne liues, and if they misse them, they bewaile their losse with lowd and miserable howling.

Three Panthers heads counterchanged.

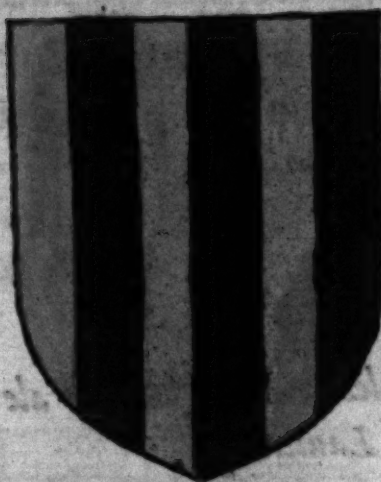


## SECT. V. CHAP. III.

Armes ab-  
stracted from  
ordinaries.

Here are certaine other kinds of *Bearing* of *Armes*, hauing no colour predominating, and are named of the seuerall things from whence they are *deriued*; for such are abstracted either from *charges Ordinary*, or *Common*. Of the first sort, are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either *Manifest*, and doe keepe their name, or else *Obscure*, and do lose their name.

Those are said to haue a *Manifest* deriuation, whose *Originall* is apparantly discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow, and their like.

Pale-waies  
of six pieces.name of *Symbarbe*.

He beareth *Pale-waies* of six pieces *Or*, and *Azure* by the name of *Gournay*. Were it that some of the *Lines of Partition* before mentioned were added vnto *Coat-armours* of these kinds, you should see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to be ranged with those last handled, then with these. Hereof I will giue you one example for all, viz. *Pale-waies* of six parted per *Fesse*, all counterchanged by the

Barre-waies  
of six pieces.

He beareth *Barre-waies* of six *Pieces Or*, and *Azure*, by the name of *Constable*. These were anciently the armes of one *Fulco de Oyry* a noble *Baron* of this realme, whose daughter and heire, the auncestor of these *Constables* had married, and bore the *Armes* of the said *Fulk*, according to the vsuall custome of that age.

Bend-waies  
of six pieces.

He beareth *Bendy* or *Bend-waies* of six *Azure* and *Argent*, by the name of *John de Saint Philibert*; he was a noble Knight, and liued in the time of King *Edward the third*. This is an ancient family in the country of *Norfolk*, and haue matched with diuers houses of good note, as well in the same country as elsewhere.

Note, that these and such others are no lesse subject to charging both in part and all ouer, then those last exemplified, as by the ensuing ensamples is apparant.

He





He beareth *Pale-waies* of six *Or* and *Azure*, a *Canton Ermine*, by the name of *Shirley*, a very ancient gentleman of this kingdome, and descended from *Henry* sonne of *sewallus*, that liued in the time of King *Henry* the first, and held of him five Knights fees in the County of *Darby*.



He beareth *Barre-waies* of six *pieces Or* and *Azure*, a *Bend Gules*, by the name of *Gaunt*: these were the Armes of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy family which came in with *William* the Conqueror to aid him being his wiues kinsman, and descended from the ancient Earles of *Flanders*.



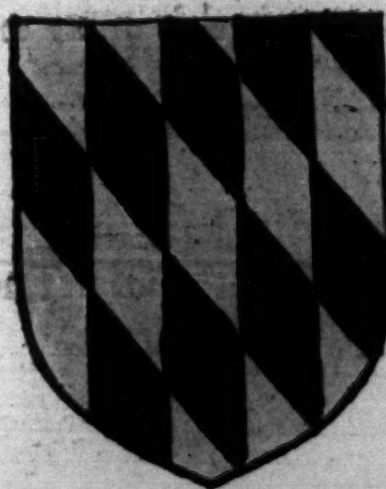
He beareth *Palewaies* of six *pieces Argent* and *Azure* on a *Bend Sable*, a *Sword* of the first, by the name of *Alexander*, alias *Sanderson*, of *Biddick* within the *Bishoprick* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coat-armour* doe I find borne by the same name, which is thus blazoned, *Pale-waies* of six *Argent* and *Azure*, a *Bend Gules* charged with three *Mullets*, of the first.

## SECT. V. CHAP. IIII.



Aving given examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speak of such as haue their deriuation from them after a more obscure manner, as in example.

Of such as are deriued after an obscure manner.

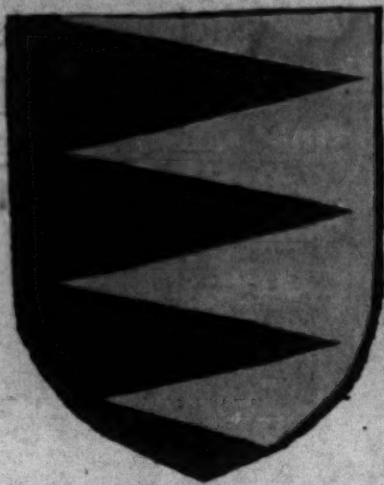


The field is *Paly-bendy Topaz* and *Diamond*. Here you see that this *Coat-armour* is composed of a kind of mixture of two *Ordinaries* of seuerall kinds, to wit of *Pales* and of *Bends* born one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such *Bearing*, in respect that the participation thereof is no lesse significantly expressed thereby, then by the selfe demonstration of the *Coat*.

He



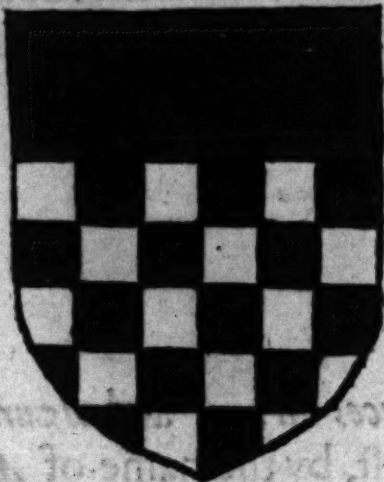
Barry bendy.



He beareth *Barry Bendy Gules* and *Or*, by the name of *Holland*. This, saith *Leigh*, is continually of eight pieces, and is properly so called without other name.

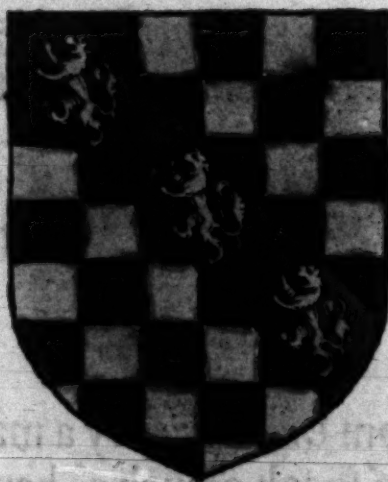
This shall suffice for *Coat-armours*, hauing an obscure deriuation from some of the *Ordinaries* and doe keepe their name. Of such as do lose the name of the *Ordinaries* whereof they are composed, I find only one sort, which is *Checky*. And this form of *Bearing* is also chargeable both in part and all ouer, as shall appeare by these next examples, wherein I doe omit to exemplifie the single sort of *Bearing*, because the same is manifestly and vniuersally knowne, but will explaine the compound only as followeth.

Checkie with a Chief.



He beareth *Checkie Argent* and *Azure*, a *Chiefe Gules*, by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in Blazonne *Checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all ouer, as in this next example.

Checky charged all ouer.



Hee beareth *Checky, Or* and *Azure* on a *Bend Gules* 3. *Lioncels Rampant* of the first. This *Coat* pertaineth to the worthy Family of *Clifford* of *Frampton* vpon *Seuerne* in the County of *Gloucester*, being a Branch of the right Noble Stemme of the *Earles* of *Cumberland*.

Concerning *Coat-armours* hauing no colour predominating, and are deriued from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with one example of such as are abstracted for *Common Charges*, viz. from *Fusils*, *Mascles* and *Lossenges*, which being borne all ouer the *Field*, are termed in blazonie, *Fusely*, *Lonsengy*, *Masculy*, that is *Fusil-waies*, *Lossenge-waies*, *Mascule-waies*. These also are found *Charged*, and that all ouer, as in this next example.

The





The *Field* is *Fusilie*, *Ermine* and *Sable*, on a *Chiefe* of the second three *Lilles*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Warneflete*, *Anno* 1459. sometimes *Bishop* of *Winchester*.

*Io. Buddenus* (in *Wainflets* life) affirmeth his name to bee *Patten*, of which Family this is the paternall *Coat*. And that he honoured the same with this *Chiefe* to acknowledge his education in the *Colledge* of *Eaton*, to which the *Lilies* doe belong. His words are

these, *A parentibus* (saith hee) *accepit huius vitæ usuram, a Collegio decus & dignitatem, utrique pro eo ac debuit respondendum fuit. Gessit idcirco in eodem Clypeo utriusq; insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-armours* hauing no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *Counter-changings*. I will addresse my selfe to the sixth and last *Section*.

*The end of the fifth Section.*







The shield is Argent, Ermine and Sable, on a Chief of the second three Lions, Argent. These arms are belonging to Magdalen College in Oxford, which was founded by William Wadsworth, Anno 1419. Some times Bishop of Winchester.

Jo. Baddeman (in manuscript) affirmeth his name to be Batten, of which Family this is the pattern. And that he honoured the same with this shield to acknowledge his education in the College of Exeter, to which the latter does belong. His words are these, A parvulus (saith he) accepit nomen a Jo. Batten, Collegio de Exet. et ibi studium suum perdidit. Quod idcirco in eodem colore vestitus sum.

And thus briefly concluding this fifth section, comprehending examples of Coat-armour having no Tincture predominating in them, and which shewing their variety of Figures, Transmutations, and Counter-changes, I will addresse my self to the sixth and last section.



The end of the fifth section.

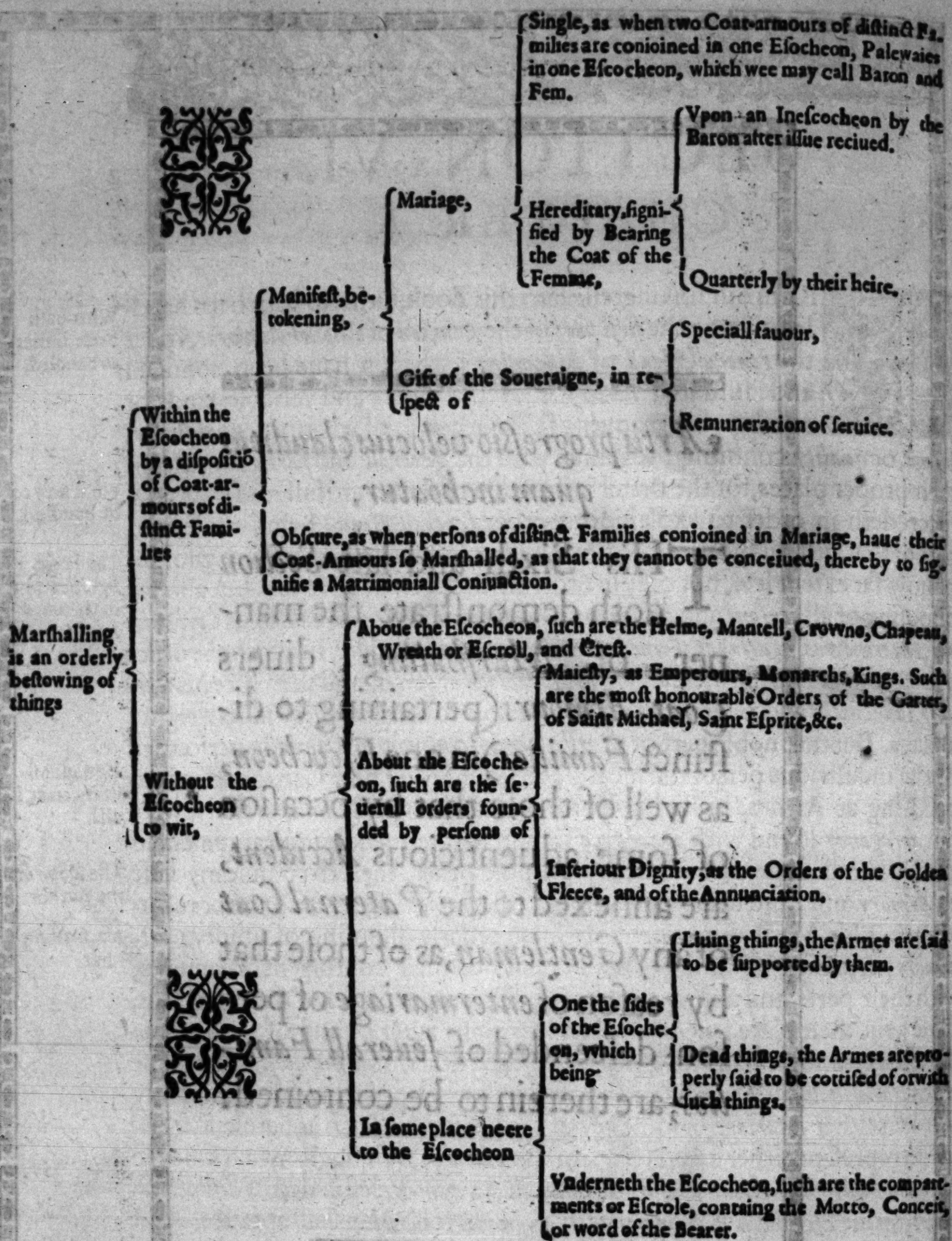




*Artis progressio velocius clauditur  
quam inchoatur.*

**T**His Sixth and last *Section* doth demonstrate the manner of *Marshalling* diuers *Coat-Armours* (pertaining to distinct *Families*) in one *Escoccheon*, as well of those that by occasion of some aduentitious *Accident*, are annexed to the *Paternal Coat* of any *Gentleman*, as of those that by reason of *entermariage* of persons descended of *seuerall Families*, are therein to be conioined.









## SECTION VI.

## CHAPTER I.



Rom our first ingresse into this Book, hitherto hath been hand-  
 led at large the *first part* of the *Diuisiō* of this *whole worke*, vnder  
 the *generall Head* of *Blazoning*; wherein haue been confined  
 and illustrated *Examples* of the diuers and variable kinds of  
*Bearing* of all manner of *Coat-armours*, of whatsoeuer *substance*,  
*forme*, or *quality* consistiing, together with the *generall* and *particular* rules in  
 their proper places, for the better instruction of the regardfull reader. It now  
 succeedeth in order to explaine that other *generall Head* (being the second  
 part of that first diuisiō) termed *Marshalling*. Which *terme* I am not ignorant  
 of how far extent it is, not only in ordering the parts of an *Armie*, but also for  
 disposing of all *persons* and *things* in all *solemnities* and *celebrations*, as *Coronati-*  
*ons*, *Interuiues*, *Mariages*, *Funeralls*, *Triumphs*, and the like, in which the office  
 of an *Herauld* is of principall vse for *direction* of others, and therefore his *lear-*  
*ning*, *iudgement* and *experience* ought to be able to *direct* himselfe in so weighty  
 affaires. But that noble part of *Marshalling* is so absolutely already performed  
 by the industrious pen of the iudicious Master *Segar*, now Garter and princi-  
 pall King at Armes, in his book of *Honor Military* and *Ciuill*, as that it were  
 but *arrogancy* ioyned with *ignorance* for me to intermeddle in an argument so  
 exactly handled: neither is here my purpose other, then to confine my selfe  
 to *Armory* only, and so far only to speak of *Marshalling*, as it concernes *Coat-*  
*armors*. This *Marshalling* therefore is an orderly disposing of sundry *Coat-*  
*armors* pertaining to distinct families; and of their contingent ornaments,  
 with their parts and appurtenances in their proper places. Of these things,  
 some haue their place *within* the *Escoccheon*, some *without*: and of those *within*  
 the *Escoccheon*, some haue their *occasions obscure*, other some *manifest*, as are those  
 whose *Marshalling* (according to ancient and prescript formes) do apparantly  
 betoken either *Mariage*, or some gift of the *Soueraigne*. Such as betoken *Mari-*  
*age* do represent either a *match single* or *Hereditary*: By a single match I meane  
 the conioining of the *Coat-armors* of a man and a woman, descended of *distinct fa-*  
*milies*, in one *Escoccheon Pale-waies*, as by *examples* following shall appeare. And  
 this forme of *impaling* is diuers according to the seuerall functions of per-  
 sons, whether *Ecclesiasticall* or *Temporall*. Such as haue a function *Ecclesiasticall*,  
 and are preferred to the high honor of *Pastorall Iurisdiction*, are reckoned to  
 be knit in nuptiall bands of loue and tender care to the *Cathedrall Churches*,  
 whereof they are superintendents, in so much as when a *Bishop* deceaseth, *eius*  
*Ecclesia dicitur viduata*. And therefore their *Paternall Coat* is euermore *Mar-*  
*shalled* on the *left side* of the *Escoccheon*, giuing the preheminence of the *right side*  
 to the *Armes* of their *See*, ob reuerentiam dignitatis ecclesiastica, for the honor due  
 to *Ecclesiastick dignity*: as also in respect that the *Armes* of such seuerall *sees*  
 haue

What hath  
been hither-  
to handled.

What now to  
be handled.

The large  
signification  
of the word  
Marshalling.

Honour Mi-  
litary and Ci-  
uill.

The scope of  
the Author.

Marshalling  
what.

single Match  
what.

Impaling di-  
uers.

Paternall  
Coat on the  
left side.



Baron and  
Femme  
ecclesiasti-  
call.

haue in them a kind of *perpetuity*, for that they belong to a *Politicall body*, which neuer dieth. An example of such *impaling* is this which followeth, and this manner of *Bearing* we may aptly call *Baron and Femme*.



Rule.

How to  
know the  
right and  
left sides of  
the Escoc-  
cheon.

is ment by the *right* and *left* sides of an *Escoccheon* or *Coat-armor* borne *impaled* after this manner, you may imagine a man to be standing before you, *invested* in a *Coat* depicted with the *Armes* of two seuerall families thus conioined in *Pale*: and then that part that doth couer his *right* side will answer to your *left*: So then accounting the *Coat* to be his that weareth it, you cannot erre in your iudgement touching the true distinction of the *dexter* side of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister* part that is allotted to the *woman*, or the *inferior*.

Manner of  
impaling.

The manner of such *impaling* of *Coat-armors* of distinct families (as *Baron* and *Femme*) by persons *Temporall*, is diuers from this before mentioned, for they do euermore giue the preheminance (of the *dexter* side) to the *man*, leauing the *sinister* to the *woman*, as in example.

Baron and  
Femme se-  
cular.



Prerogative  
of hereditary  
Coats.

Escoccheon  
of pretence  
why so cal-  
led.

This shield is parted *per pale* *Baron* and *Femme*, the first *Argent* a *Lion Rampant* *Ermes* gorged with a collar *Or*, langued and armed *Gules*, and is borne by the name of *Guillim*. The second is *Pale-waies* of six *Argent* and *Sable* on a *Bend Or*, three *Pheons* of the second, by the name of *Hatheway*.

If these were not *hereditary* *Coat-armors*, yet should they haue this forme of *Marshalling* and none other, because the same is common aswell to *single mariages* hauing no *hereditary* possessions, as to those that be *hereditary*. Only in this these haue a *prerogative*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her *Coat* in this sort, or els in an *inescogcheon* vpon his owne, because he *pretendeth* (God giuing life to such his issue) to beare the same *Coat* of his wife to him and to his *heires*: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreouer, the *heire* of these two *inheritors*, shall beare those two *hereditary* *Coats* of his father and mother, to himselfe and his *heires* *quarterly*; to shew, that the *inheritance* aswell of the *possessions*, as of the *Coat*.



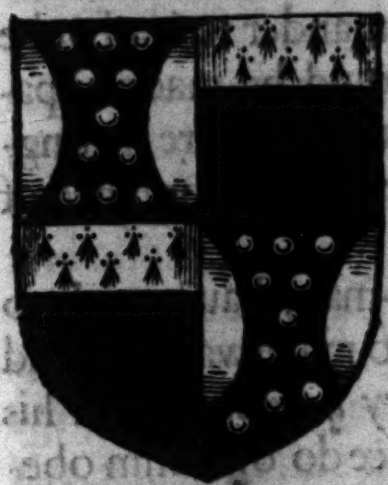
Coat-armors, are inuested in them and their posterity; whereas, if the wife bring no advancement of inheritance, neither her husband nor child shall have further to do with her Coat, then to set vp. the same in their house, Pale-waies, after the foresaid manner, so to continue the memoriall of the fathers match with such a family. Example whereof behold in this Escutcheon following.



Here you see the bearing of hereditary Coat-armors (both of the father and mother) by the sonne; and this Coat-armor must be blazoned after this manner:

Example of hereditary Coat-armors.

He beareth two Coats quarterly as followeth. The first is Argent a Lion Rampant, Ermines, gorged with a collar Or, langued & armed Gules, by the name of Guillim. The second is Pale-waies of six Argent and Sable, on a Bend Or, three Phcons of the second, the third as the second, the fourth as the first, by the name of Hatheway. And in this manner shall you blazon all Coats of like bearing, as in example.



He beareth two Coats quarterlie; whereof the first is Sable, Platee proper, two Flaunches Argent, the second is Gules a Chiefe Ermine, the third as the second, the fourth as the first. These Coat-armors thus marshalled are borne by Sir Henry Spilman Knight, a man very studious, a fauourer of learning, and a carefull preseruer of antiquities. This forme of bearing of diuers Coats marshalled together in one Escutcheon impaled, as afore said was in vlc neere hand a thousand yeeres sithence within the realme of France, as appeareth by Frances de Rosiers lib.

Another example of like bearing.

Frans. Rosiers in Exempt. diplomati. diuers. Caesar. Reg. & Princ. fo. 2.

*Stemmaturus Lotharingia*: where amongst many transcripts of Kings Charters made to religious houses, vnder their Seales of Armes, he mentioneth one made by Dagobert King of France, to Modoaldus Archbishop of Treuers for the Cell of Saint Maurice of Toledo in Spaine; which Charter was sealed with three Seales. His words are these: *Hoc Diploma tribus sigillis firmatum est, primo aureo Dagoberti, which was (as he had formerly described it) habens insculptum scutum lilijs plenum, secundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo est scutum partitum impressum, prior pars decorata cruce, ac Escarboele seu Carbunculo; altera fascia: Dat. Kal. Maij, Anno dominica Incarnationis. 622.*

Anno. Dom. 622.

Concerning the orderly bearing of such Coat-armors Pale-waies in one Escutcheon; note that Gerar. Leigh, making mention of the marshalling of diuers femmes with one Baron, saith, If a man do marry two wiues, they shall be both placed on the left side in the same Escutcheon with him, as parted per pale. The first wiues Coat shall stand on the Chiefe part, and the second on the Base. Or, he may set them both in pale with his owne, the first wiues Coat next to himselfe, and his second vtermost. And if he haue three wiues, then the two first matches shall stand on the Chiefe part, and the third shall haue the whole Base. And if he haue a fourth wife, she must participate the one halfe of the Base with the third wife; and so will they seeme to be so many Coats quartered. But here you must obserue, that those formes of impalings are meant of hereditary Coats, where-

Bearing of many Coat-armors.

Note.



whereby the husband stood in expectancy of aduancing his family, through the possibility of receiuing issue, that so those hereditary possessions of his wife might be vnited to his owne patrimony.

Antiquity of  
quartering.

And for the antiquity of bearing diuers Coats quartered in one Escutcheon, the same Author reciteth a Charter of Renate King of Angiers, Sicilie, and Ierusalem, &c. Concerning his receiuing of the brethren of the Monastery named Belprey, into his protection, Actam Nanceij, Anno 1435, adding in the end thereof these words, *Arma Arragonia, Sicilia, Hierusalem, Andes*. Whereby (if I mistake him not) he giueth vs to vnderstand that his scale of Armes did comprehend all these Coats borne together quarterly in one Escutcheon: because he holdeth the same forme of description of scales of that kind throughout all his collection of Charters.

Quarterly  
bearing  
misliked.

As touching this quarterly bearing of many Coats pertaining to sundry families together in one Escutcheon, William Wicley doth vtterly mislike it, holding the same to be better fitting a pedigree to be locked vp in a chest, as an euidence seruing for approbation of the alliances of families or inducements to title of lands; rather then multitudes of them should be heaped together in or vpon any thing ordained for military vse. For Baners, Standards, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should be made apparant and easie to be discerned, which cannot be where many Coats are thronged together, and so become vnfit to the field, and therefore for be abolished of Commanders.

In what case  
the same is  
admitted.

Only he holdeth it expedient, that a Prince, or Noble-man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his Standard of the Armes of that Country quartered with his owne, amongst those people, which in right and conscience do owe him obedience; that they may be thereby enduced the sooner to submit themselves to him as to their true and lawfull Soueraigne, or Lord. So did Edward the third, King of England, when he set on foot his title to the kingdome of France, shewing forth the Armes of France quartered in his roiall banner with the Armes of England. But for such persons as are but commanders vnder them, it is very absurd, sith thereof ensue oftentimes many dangerous errors: *Et irreuerabilis est error qui violentia Martis committitur*. Hauing before made mention of an Inescutcheon, and of the bearing of the Armes of the Femme by the Baron after issue receiued by her, she being an inheritrice; I will now heere giue you an example, as well to shew the occasion of such bearing, as also the manner and situation thereof.

An Inesco.  
cheon.



The Field is Pearle, a Crosse raguled and truncked, Diamond, the paternal Coat of the Lord Sands, thereon an Inescutcheon of two Coats borne quarterly; the first, is Pearle, a Cheueron between three Eagles legs erased, a Laquise Diamond. The second Verry, three Bendlets Ruby, both which are borne by the name of Bray. This Coat-armour thus marshalled was borne by William Lord Sands that was Lord Chamberlaine to King Henry the eight, (by whom he was aduanced to that dignitie) and tooke to wife Margaret Bray, daughter and



and heire of *Io. Bray*, and also neece and heire to *Reginald Bray* a famous Banneret. This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *William Baron Sands*: and hauing issue by the said *Margaret*, did thereupon assume the bearing of her *Armes* vpon his owne in an *Inescucheon* on this manner, which hee could not haue done vnlesse hee had beene an heire, for otherwise he must haue borne the same still impaled, and not otherwise, notwithstanding the issue receiued by her.

Bray a famous Banneret.

As for the antiquity of bearing of *Inescucheons*; I find them very anciently vsed a long time by the Emperours of *Germany*; for they alwaies placed an *Inescucheon* of their paternall Coat on the breast of the *Imperiall Eagle*. And also diuers noble and worthy Families of this Land, vsed the like bearing in the seuerall Raignes of sundry of our Kings, viz. In the time of *Richard the second*, *Simon Burley* bare in an *Inescucheon* the *Armes* of *Husley*. In the time of *Henry the fift* *Richard Beauchamp* the great Earle of *Warwick*, bare the *Armes* of *Spenser* and *Clare* quarterly in an *Inescucheon* ouer his owne paternall Coat Armour, and many other in like sort.

Antiquity of Inescucheons.

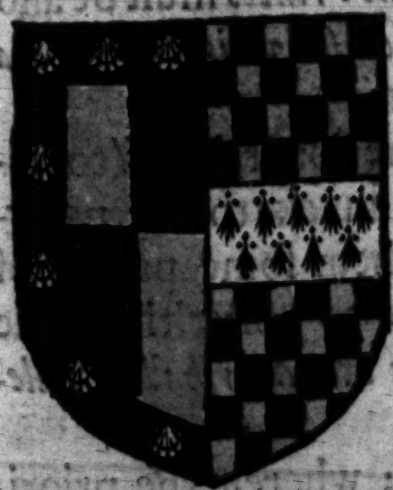
Concerning the bearing of the wiues Coat-armour by the husband Impaled, or otherwise; there are some that doe boldly affirme, that it is not permitted by Law, but onely tollerated through custome: and doe (with *Cassaneus*) allege for prooffe thereof, *Quod Arma non transeunt ad cognatos & affines, quia cognati descendentes ex femina non sunt de Familia*: because by reason of her marriage shee renounceth the name of the Family whereof shee is descended, and assumeth the name of her *Husbands Family*, as we formerly shewed, where we intreated of differences which are not permitted to the Females. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the Agnation (which is of the Fathers side) must be preserued entire, and therefore the Honour or *Armes* of it, not to bee caried into an other Family.

Of the wiues Coatarmour borne by the husband.

Toleracion through custome.

But now to returne to *Marshalling*: If a Coat-armour that is *Bordured* bee borne sole of it selfe, then shall the *Bordure* enuiron the Coat round; but if such a Coat be *Marshalled* *Palwaies*, with another, as a *Marriage*, then must that part of the *Bordure*, which respecteth the Coat annexed, giue place thereunto, whether the Coat *bordured* be *Marshalled* on the *Dexter* part of the *Inescucheon*, or the *Sinister*; as in example.

Marshalling of Coats bordured.



This *Inescucheon* is parted *per Pale*, *Baron* and *Femme*. The first is quarterly, *Or* and *Gules*, a *Bordure Sable*, charged with *Escallop shells*, *Argent*, by the name of *Hennigham*. The second, *Checkie*, *Or*, and *Azure*, a *Fesse Ermine*, by the name of *Calthrop*. Heere you see that part of the *Bordure* exempted, that is next to the *Impaled Coat*: so should it also haue been if the same had been *Marshalled* on the *Sinister* side. By occasion of this *Bordure*, I will shew you in like manner, how if a Coat-armour *bordured* be honoured with a *Chiefe*,

Parted per Pale, Baron and Femme.

*Canton*, *Quarter*, &c. the *Bordure* must in like manner giue place vnto them, as in these next examples may be seene.





Ambassage to the Emperour.

He beareth *Gules* a *Cheueron* betweene three *Lions* *pawes* erected and errased within a *Bordure Argent*, on a *Chiefe* of the second, an *Eagle displayed*, *Sable*, by the name of *Browne*. Heere you see the *Bordure* giue place vnto the *Chiefe*. Though this *Coat* may seeme to be ouermuch charged (to be good) yet the occasion of the addition of the *Chiefe* and *Eagle* thereupon being duely waighed, it is both good and commendable *Bearing*, for that it was giuen for some speciall seruice performed by the first bearer hereof in

Gilt Spurres  
fit for Knights

He beareth *Argent* on a *Canton Gules* a *Spurre* with the *Rowell* downwards, *Leathered Or*, a *Bordure*, *Sable* by the name of *Knight*. As the *Bordure* doth heere giue place to a *Canton*, so must it also to a *Quarter*, &c. *Tilliet* making mention of a *Spurre*, saith, that gilt *Spurres* were fit for the dignity of a *Knight*, and white *Spurres*, for an *Esquire*; both *Spurres* and *Bridles* are necessary for men of command; yet with that caution wherewith *Phæbus* admonished yong *Phaeton* in guiding the *Horses* of the *Sunne*:

*Parce puer stimulis, & fortius utere loris.*

*Ouid.*

*Be sparing of thy Spurres, but Bridle strongly vse.*

Note, that if a *Bordured Coat* be to be *Marshallled* amongst other *Coats* quarterly, then shall no part of the *Bordure* bee omitted, but the *Bordure* shall enuiron the same round (except it be honoured with a *Chiefe*, *Canton*, *Quarter*, &c. as aforesaid) euen as it were borne alone of it selfe.

## SECT. VI. CHAP. II.

Of Marshallings betokening the gift of the Soueraigne.



FROM such *Marshallings* as doe betoken *Mariage*, I come to such as betoken a gift of the *Soueraigne* by way of augmentation. These are bestowed, either for *fauour* or *merit*; though the very winning of *Fauour* with *Soueraigne Princes* must be also reputed *merit*; because, *Principibus placuisse viris non ultima laus est*: To winne great *Princes* loue great praise it merits.

Offauour.

Of the first sort are all those *Armoriall signes* which the *Soueraigne* (to honour the bearer, and to dignifie his *Coat-armour*) doth annexe to the paternall *Coat* of some especiall *fauourites*, imparting vnto them some parcell of his *Royall Ensignes* or *Badges*, that so hee may transferre to posterities some monument of his gracious *fauour*; and of those some are *Marshallled Palewaies*, and others otherwaies.

Of the first sort are the next *Escocheons*, and their like; wherein the priority of place is due to those of free gift; which must be *Marshallled* on the *Dexter side* of the *Escocheon*, before the *Paternall Coat*, *Ob reuerentiam munificentia Regalis*. As in example.

The





The Lady Iane Seymor, afterward wife to King Henry the eighth, and mother to the most noble Prince, King Edward the sixth; receiued as an augmentation of honour to her Family by the gift of the said King her husband, these Armes borne on the Dexter side, of the *Escoccheon*, viz. Sol on a Pile Mars, betweene sixe Flowre de luces Jupiter, three Lions Passant gardant of the first: impaled with her paternall Coat, viz. Mars, two Angels wings, palewaies in-verted Sol.



Vpon like consideration the said King Henry the eighth gaue vnto the Lady Katharine Howard his fourth wife, in token of speciall fauour, and as an augmentation of honour, these Armes on the Dexter part of this *Escoccheon*, which for like respect were preferred before her Paternall Coat, viz. Jupiter, three Flowre de luces in Pale Sol, betweene two Flaunches Ermine, each charged with a Rose Mars, conioned with her Paternall Coat, viz. Mars, a Bend betweene sixe Crosse Crosets Fitchee Luna.



Moreouer, the said King Henry the eighth for the respect aforesaid, gaue vnto his sixth and last Wife the Lady Katharine Parre, as an increase of honour to her and to her Family, these Armes on the dexter side of the *Escoccheon*, viz. Sol, on a pile betweene six Roses Mars, three others Luna; annexed to her paternall Coat, scil. Luna, two Bars Jupiter, a Bordure Ingrailed Saturne.

These may serue sufficiently to exemplifie the Bearing of augmentations or Other sorts additions of honor annexed to Paternal Coat-armours Palewaies. Now shall follow such as are Marshallled with them after some other maner: for in some of them there is annexed, a part in a part; in other some, the whole in a part. By a Part in a part, I meane the annexing of a parcell of the Roiall Ensignes or Badges of the Soueraigne, in or vpon some one portion of the *Escoccheon*, as in or vpon a Canton Chiefe, Quarter, &c. As followeth in these next examples.



Nicholas de  
Moline.An. R. Jacob.  
3.Augmenta-  
tions vpon a  
Chiefe.

He beareth *Azure*, the *wheele* of a *Watermill Or*. This was the *Coat-armour* of that worthy Gentleman, *Nicolas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being imployed by the most *Noble Duke* and the *State* in *Ambassage* to the *sacred Maiesty* of our *dread Soueraigne, King James*, vpon acceptable seruice by him performed both to his *Maiestie* and to the *saide State*, it pleased his *Highnesse* not only graciously to remunerate him with the dignity of *Knighthood* in an honourable assembly of many *noble Peeres, Ladies, Knights, and Gentlemen*; but also for a further honour by his *Highnesse Letters Patents* vnder his great *Seale of England*, to ennoblifh the *Coat-armour* of the *saide Nicolas de Moline*, by way of augmentation, with a *Canton Argent*, the *Charge* whereof doth participate of the *Royall Badges* of the *seuerall Kingdomes of England and Scotland*, viz. of the *Red Rose of England*, and *Thistle of Scotland*, conioined *Palewise*; as by the *saide Letters Patents* appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti procerum nostrorum presentia, Equitem auratum merito creauimus. Et in super Equestri huic dignitati in honoris accessionem adiecimus, vt in Austo Clypeo gentilicio Cantonem gestet Argenteum, cum Anglia Rosa rubente partita, & Scotia Cardus virente coniunctum. Quae ex Insignibus nostris Regijs speciali nostra gratia discerpimus, vt virtuti bene merenti suus constaret honor: Et nostra in tantum virum benouolentia testimonium in perpetuum extaret.*

Sometimes these *Augmentations* are found to be borne vpon the *Chiefe* of the *Escutcheon*, about the *Paterwall Coat*, as in this next example.

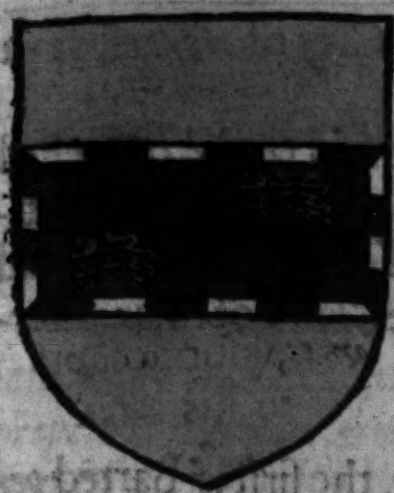
The Earle of  
Rutland.Whole in a  
part what.

The *Field* is *Topaze*, two *Barres Sapphire*, a *Chiefe* quarterly, *Jupiter* and *Mars* on the first two *Flowre de Lices*, *Sol*: the second *Charged* with one *Lion passant guardant* of the last, the third as the second, the fourth as the first. This *Coat* belongeth to the right *Honorable* the *Earle of Rutland*, *Lord Rose of Hamlake*, *Trusbut* and *Beluoire*, which was giuen in augmentation to this *Family*, they being descended of the blood *Roiall* from *King Edward the fourth*. This also is a forme of *bearing* of a part in a part: for heere is abated one *Flowre de Lice* of the *Armes of France* and two *Lions* of the *Armes of England*, and borne on the *Chiefe* part of the *Escutcheon*.

Now in the next place, by the *whole in a Part*, I meane the bearing of the *Roiall Ensignes* of the *Soueraigne* wholly in some part of the *Escutcheon*, as in ex-ample.

The





The Field is Topaze a Fesse of the Soueraigne Ensignes within a Bordure Gobonated Pearle and Sapphire. This Coat-armour appertaineth to that most noble and truly Honourably, Edward Earle of Worcester, one of the Lords of the most honourable priuy Counsell, Master of his Majesties Horse, Knight of the most Honorable Order of the Garter, and one of his Highnesse Commissioners for the Office of the Earle Marshall of England, a noble Peere, whose great vertues are euery way correspondent to the greatnesse of his place and honour.

The Earle  
of Worcester.

Thus much for tokens of the Soueraignes fauour: which kind of gifts though they proceed also from high merit (for the most part) in the receivers, yet we rather entitle them *faours* then *merits*, because their gratitude is the greater, by whom such Princely regards are rather imputed to their *Soueraignes* meere bounty, then to their owne desert.

### SECT. VI. CHAP. III.



N the precedent Chapter, enough hath been said of augmentations or additions of honor, bestowed by the Soueraigne in token of Princely fauor: Now of such as he giueth in remuneration of merit, either immediatly by himselfe, or mediately by his Generall or vicegerent, either in requitall of acceptable seruice performed, or for encouragement to future honorable attempts, which is then chiefly effected when vertue is duly rewarded. Such remunerations are conferred vpon men imploid either in warfare (be it secular or spirituall) or in affaires ciuill.

Of augmen-  
tations of  
merit.

Of the first sort were those that were professed in the seuerall orders of spirituall knighthood of late vse in this land, but now abolished, viz. the Knights of Saint Iohn at Ierusalem, and Knights Templers; of which the first is the chiefest, whose beginning, saith Sir Iohn Ferne, was in the time of Godfrey first christian King of Ierusalem.

Spirituall  
Knighthoods

The profession of this order was to fight for Gods honor against the Infidels and (as they were taught by the Romish synagoge) for holy S. Iohn. This order was begun in the yeer of grace 1120. Their habit was a long gown or robe of black, with a white Crosse vpon the breast. The ensigne armoriall of their order was on an Escucheon Gules a Plaine Crosse Argent. And this is now known for the Armes of Sauoy, by reason that the first Amadeus, or Amy, Earle of Sauoy being in Armes with the brethren of this spirituall knighthood at the siege of Acres, after that their Grand-master was slaine by the Saracens, lest the Infidells should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the Armor of their slaine Generall, and the long robe of black cloth, with the Armes of the said order, and then demeaned himselfe with such valor in battell, that after he had slaine the Admirall of the Saracens with his owne hand, he sunke and put to flight the most part of

Knights  
Templers.

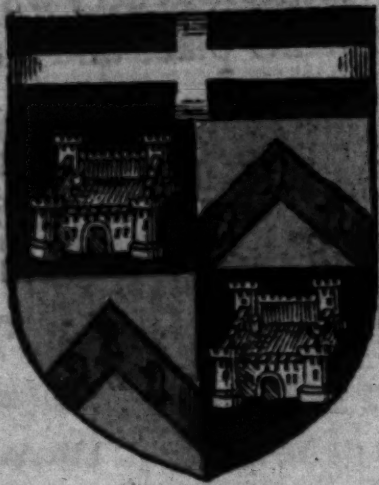
Their en-  
signe.



of their *Foyfts, Ships* and *Gallies*, and in fine redeemed the City of *Acres* from a perillous Nauall siege.

The occasion of assumption of this Coat. For which benefit done to *Religion*, the Knights of the said *Order* requested the said Earle of *Sauoy* to aduance for his *Coat-armor* this *Ensigne* here mentioned. Sithence which time all those that entred the said *Order*, haue also had their *paternall Coat-armor* insigned with this *Crosse* on the *Chiefe* of their *paternall Coat*, as followeth.

The Earle of  
Sauoy's  
Coat.



Of secular  
remunerati-  
ons.

ons as are bestowed vpon *militarie persons* secular, are these that follow and their like.

Sir William  
Clarke's Coat.



Canton  
sinister.

He beareth *Argent* on a *Bend Gules*, three *Swans* proper betweene as many *Pellets*, rewarded with a *Canton sinister Azure*, thereupon a *demy-Ramme* mounting *Argent*, armed *Or* betweene two *Flowres de lices* in *Chiefe* of the last, ouer all a *Batune dexter-waies Argent*. This *Coat-armor* thus marshalled pertaineth to *sir William Clarke* Knight, by hereditary descent from *sir Iohn Clarke* his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longeuile* and *Marquesse* of *Rotueline* prisoner, at the iourney of *Bomy* by *Terouane*, the sixteenth day of *August*, Anno *Henr. 8. 5*. In memory of which seruice the *Coat-armor* of the Duke was giuen him, marshalled on a *Canton sinister* in this manner, by speciall commandement from the King, who sent his warrant to the *Heraulds*, willing and requiring them to publish the same authentically vnder their hands and seales, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this *Coat*, is expressed vpon the monument of the said *sir Iohn Clarke* in the Church of *Tame* in the County of *Oxford*. In this *Coat* is confirmed my Assertion formerly set downe, touching as well the vse, as the dignity, of the *Canton sinister*, which in worth is equall to the *dexter Canton*, though not so visually borne.

Of Armes  
Assumptiue.

Sir Iohn  
Ferne.

To these *donatiue* augmentations of *Armes* I will adde certaine *Armes Assumptiue*, which are such as a man of his proper right may assume as the guerdon of his valorous seruice, with the approbation of his *Soueraigne*, and of the *Herauld*. As if a man being no gentleman of blood or *Coat-armor*, or else being a gentleman of blood and *Coat-armor*, shall captiuate or take prisoner in lawfull wars any gentleman, great Lord or Prince (as saith *sir Iohn Ferne*) he may beare the shield of that prisoner and enioy it to him and his heires for euer.



uer. If the same be not by like infortune regained, be he *Christian* or *Pagan*, for that is but a vaine and friuolous distinction. These are such as the bearers or some of their Ancestors haue forced from the *enemy*, either in compelling him to flight, and so to forsake his *Armes* or *ensignes*, or by strong hand surprise him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sense may that Assertion of *Bertolus* be verified, where he saith, *Et iam populares propria auctoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armoriall* *ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia entia nolunt male disponi*. *Arist. Met.* But in this sense it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coat-armor* that he hath gained, for the apparant tokens of vertue and valor that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.

Forced from the enemy.

Cessa. Catal. conclus. 28. part.

Arist. Metaph. 12.



The field is *Topaz* a *Lion Rampant*, *Diamond* langued and armed *Rubie*. *Peter Balthazar* in his book of the descents of the Forresters and Earles of *Flanders*, saith that the *Armes* now borne by the Earles of that Country were won by *Philip* of *Alsace* the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the *holy land*) from *Nobilion* King of *Albania*, a *Turk*, whom he had put to flight and slaine with his own hands in a battle. And this is the iustice of the *Law Militarie*; *Quia dominium rerum iusto bello captarum*

Pet. Balibaz.

Ayala de iure belli. lib. 1.

*in victorem transfertur*, as *Ayala* obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valorous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprised by him that in comparison is of no worth at all. Neuerthelesse the lawe whereupon this Custome is grounded, is equall and iust, albeit the euent therof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoq; deterioribus parere compelli videtur*. For the lawmakers did prouidently ordaine for encouragement of men of action, that the victor should be rewarded on this manner: For albeit the faculties and inward endowments of the mind can by no meanes be discovered, whereby each man ought to receiue remuneration answerable to the true measure of his worth & valor, yet did they prudently provide for the rewarding of them: *In quibus vestigia quadam & quasi expressa imagines vera fortitudinis & magnanimitatis apparent*. And *Balthazar Ayala* saith, *Quod dicunt iusto bello capta fieri capientium, non solum in rebus sed etiam personis liberis iure gentium & civili receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to this law, it were an absurd thing to thinke that the *posseffarie* things of the vanquished should be more priuiledged then their *owners* that are interested in them.

Law-makers.

Balthazar Ayala de iure belli.



## SECT. VI. CHAP. IIII.

Marshalling  
lesse mani-  
fest.



Concerning Coat-armors marshalled within the Escutcheon, whereof the occasions are manifest, we haue hitherto intreated: now of such as haue their occasiōs lesse manifest. Those are such as being hereditary Coat-armors are so obscurely marshalled in one Escutcheon, as that thereby the beholder can yeeld no reason or yet coniecturall probability of such their vnion, nor may well discern them to be distinct Coats: So as it often falleth out that they are mistakē for some new coined Coat, rather then two Coats of distinct families; and so reckoned to be a Coat too bad to be borne. And such marshalling is either one aboue another, or one vpon another. Of the first sort may we reckon the Coat-armor of Browne before exemplified, as also this next following and their like.

Mynors of  
Triago.



Approbation  
by Vpon.

He beareth Sable an Eagle displaid Or, on a Chiefe Azure bordured Argent, a Cheueron between two Cressants aboue and a Rose below Or, by the name of Mynors. This forme of marshalling of diuers Coats doth vpon approue, in case where a man hath large possessions by his mother and small patrimony from his father, then he may beare his mothers Armes wholly on the nether part of the shield, and his fathers on a Chiefe, in this manner. And for the better approbation hereof he setteth downe an exemplary Coat, which he blazoneth after this

manner: *Portat unum signum capitale de nigro, & tres Rosas rubeas in campo aureo, cum uno capite rubeo, & tribus Talentis in eodem.* Vpon some such like consideration it may seeeme that these, being formerly the Coat-armors of two distinct families, were conioined as in this Escutcheon appeareth, but now being both thus vnited, and withall inuested in the blood of the bearer, through custome and tract of time concurring, reckoned but one Coat and borne by one name.

The mothers  
Coat vpon  
the fathers.

Another forme of bearing of diuers Coats (vpon like occasion) much different from this, doth the same Author commend, that is to say, the bearing of the mothers Armes vpon the fathers (by the heire) in a bend: And this doth he reckon to be the best maner of bearing such Armes, saying: *Optimus certè modus portandi diuersa arma in vno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum & alias certas terras per matrem sibi prouenientes, quibus quidem terris maternis certa appropriantur Arma ab antiquo, ut fortè quia ipsa arma materna sortiuntur nomen progeniei suae; Tunc ipse heres si voluerit, potest portare Arma integra sui patris in scuto plano, & in tali Benda potest portare Arma materna.* Of this forme of bearing you may see a demonstration in this next Escutcheon.

He





He beareth *Gules*, a *Crosse flurte Or* on a *Bend Azure* three *Flowres de Lices*, of the second by the name of *Latimer*. The first and vndermost of these was of it selfe a perfect *Coat*, and borne by the name of *Latimer*, before the *Bend* thus *Charged* was annexed. And that this *Coat* borne on the *Bend* is also a perfect *Coat*, you shall perceiue, if by *Vptions* direction you reduce the *Bend* into the forme of an *Escoccheon*, and place the three *Flowre de Lices* in the corners of the same. I see not, but a man may as well say, that the bearing of

Distinct  
Coat armor  
Marshaled  
in one Escoccheon.

*Armes* of the Husband or of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similitum similis est ratio*. But these may seeme rather to be conceited formes, then receiued grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approved sorts of *Marshalling* with vs are those before mentioned, viz. *Impalling*, *Quartering*, and *Bearing* in an *Inescoccheon*.

Conceited  
formes of  
Marshalling.

Not vnaptly may these *Coats* be said to be obscurely *Marshaled* when the occasion thereof cannot be either certainly discerned, or yet probably coniectured, neither can it bee with reason conceiued, whether the *Superior* bee borne for the Fathers *Coat* or for the Mothers. And thus much shall suffice concerning *Coat-armours Marshalled* within the *Escoccheon*.

Obscurely  
Marshaled.

#### SECT. VI. CHAP. V.



IN the former Chapters hath beene treated of such *Coat-armours* as are *Marshaled* within the *Escoccheon*; In order it now succedeth to speake of *Marshallings* without the *Escoccheon*.

Marshalling  
without the  
Escoccheon

These are certaine *Ornaments* externally annexed to the *Coat-armour* of any *Gentlemen*, by reason of his aduancement to some honour or place of eminency by the gracious fauour of the *Soueraigne*, as an *Honourable* addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-armour* doe constitute an *Atchiuement*.

Externall  
Ornaments.

An *Atchiuement*, according to *Leigh*, is the *Armes* of euery *Gentleman* wel *Marshaled* with the *Supporters*, *Helme*, *Wreath* and *Crests* with *Mantles* and *Words*, which of *Heralds* is properly called in *Blazon*, *Heawne* and *Timbre*. The French word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue giuen deriuation to that word *Heawne*. And the word *Timmer*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summitas acuminata*, and berokeneth the *Crest*, that is vsually borne vpon the *Helmet*. For so doth *Kilianus Dusslene* expound it, calling it, *Timmer off Timber van Den Helme*, which is as much to say, as, *Crista galea, Conus galea, Summus Apex*.

Atchiuement  
what.

Heawne and  
Timbre  
what.

Note, that the generall words vsed by *Leigh*, in his said description of an *Atchiuement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a Knight Banneret, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Cassanens*) it is not permitted

Restraint of  
words gene-  
rall.



Cass. Comul.  
49. part 1.

Iustin. Justis.  
Lib. 1.

Order of ex-  
ternall Or-  
naments.

Zanchius.

Cambden. Brit.  
de Ordinibus  
Anglie.

Esquire or  
Gentlemans  
Helmet.

Cambden. in  
Brit.

Iudg. 9.

1. Sam. 17 7.

Scutage an-  
cient.

to persons inferior to the degree of a Knight, to Timber their *Armes*, that is to say, to adorne them with *Helme*, *Mantle*, *Crest*, &c. as *Cassan.* noteth saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, nisi sit saltem Eques militaris, Vulgo Cheualier.* But with vs the custome is otherwise; for in bearing of *Armes* each particular *Countrie* hath something peculiar to it selfe, and hath her proper customes which haue the vigor of a Law. *Quia consuetudo facit Lex scripta non est, valet quantum Lex ubi scripta est.* Therefore heerein the custome of each Country is to be respected: *Specialis enim consuetudo facit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducitur, alia vincitur a lege superueniente.* But it may seeme that such bearing is rather tolerated through custome, then allowed in the strict construction of the Law of *Armes*.

Now that the things so externally annexed to *Coat-armour*, and also the Order of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will ensue that course of *Natures Method*, which *Zanchius* saith, was by *Moses* obserued in the History of the Creation, which is, a principijs componentibus ad res compositas. The parts *Compounding* are those before mentioned, viz. the *Helmet*, *Mantle*, *Crest*, &c. Of which some haue place aboue the *Escoccheon*; some vnder it; some round about it; some on each side of it.

Of the first sort, are the *Helmet*, *Mantle*, *Escroule*, *wreath*, *Crowne*, *Cappe*, &c. And forasmuch, as with vs the *Nobles* are diuided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons*, and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and ordinary *Gentlemen*: and that to these particular degrees, there are allotted sundry formes of *Helmets*, whereby their seuerall states are discerned: I will exemplifie their diuers fashions, beginning with the *Inferiour* sort, (for that is the progresse proper to *degreess* or *steps*) and so ascend to the *Highest*; as in example.



This forme of *Helmet*, placed *sidelong* and *close*, doth *Ger. Leigh* attribute to the dignity of a *Knight*, but in mine vnderstanding, it fitteth better the calling of an *Esquire*, whom we doe call in Latine *Scutifer*, and *Homo ad arma*. Of these, each *Knight* (in time past) had two to attend him in the *Warres*, withersoever he went, who bare his *Helmet* and *Shield* before him; forasmuch as they did hold certaine Lands of him in *Scutage*, as the *Knight* did hold of the King by *Military seruice*. And they were called, *Scutiferi*

(saith the learned *Clarenceux*) à *Scutoferendo*; ut olim *scutarij Romanis dicti, qui vel à Clypeis gentilitijs, quos in nobilitatis Insignia gestabant, vel quia Principibus & Maioribus illis Nobilibus ab Armis erant, nomen traxerunt.*

This kind of seruice is exceeding ancient, as wee may see of *Abimelech*, of whom it is said, *Quare in clamans celeriter puerum Armigerum edixit ei; stringe gladium tuum & morti trade me, ne dicant de me, mulier interfecit me.* Also 1. Sam. 17. it is said, *Et qui Sutum, ferebat antecedebat eum*: And a little after, vers. 41. *Viro illo, qui ferebat scutum pracedente eo.* Sithence then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military habiliments*, it



it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentiu *Eare*, to obserue and listen what he will prescribe them: and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is improperly attributed to the dignity of a *Knight*, to whom (amongst those that we call *Nobiles minores*) it pretaineth in *Martiall* affaires, to *giue*, and not *attend*, directions.

Signification  
of the side-  
long helmet.



This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a *Knight*, though *Leigh* improperly vseth the same; the same, (I say) in regard of the *direct standing* thereof, but diuers in this, that the *Beauer* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, as well for that the *full faced Helmet* doth signifie *direction* or *command*, like as the former representeth *attention* and *obedience*, as also for that it is a greater honour to beare the *Be-*

Helme due  
to a Knight.

*uer open* then *close*; the *close* bearing signifying a *buckling* on of it, as a preparation to the *Battell*, and the *open Beauer* betokeneth a returne from battell with glory of *Victorie*. So said *Ahab* King of *Israel* to the Messenger that he sent to *Benhadad*, King of *Syria*; *Tell him, Let not him that girdeth his Harnesse boast himselfe, as he that putteth it off*: which *Tremelius* thus interpreteth; *Qui induit Arma pugnaturus, ne ita gloriator ac si victoria parta, illa deponeret*; that is, according to the vulgar saying, We must not triumph before the victory. And for a further prooffe, that this forme is more agreeable to the dignity of a *Knight*, then the former; you must obserue, that, if among *Nobiles maiores*, or their *Superiors* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets full faced and open*: then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kind of *superiority*) to beare their *Helmets* after the same maner: *Illud enim est melius, quod optimo est propinquius; & in eodem casu idem Ius statuendum est.*

Qui 1 Reg. 20. 11.



This fashion of *sidelong Helmet* and *open faced* with *gardensure* over the sight, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these, each one is subordinate vnto other, as well in *Iurisdiction*, as in ranck of *Nobility*; as *Cassan.* noteth, saying. *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones; & Comes seu Marchio decem Barones, & Baro decem feudatores.* And, for these re-

Sidelong  
Helmet.

Subordinate  
ranks of No-  
bility.

spects, if I be not deceiued, doe they all beare their *Helmets sidelong*, for that each one of them attendeth the *directions* of the other, to whose *Iurisdiction* they are subiected.



This Helmet  
is for Soue-  
raignes and  
free States.



This kind of *Helmet* is *Proper* to persons exercising *Soueraigne power* ouer their *Subiects*, and *Inferiours*, as *Emperours*, *Monarchs*, *Kings*, *Princes* and *Dukes*, and such as doe by an absolute *Iurisdiction*, mannage the gouernment of some *free State* or *Countrie*. And a *Duke* (according to *Leigh*) is the lowest that may beare his *Helmet* on this fashon. As the *sidelong* sort of *Helmets* before expressed, doe signifie *attention* and *obseruance* (for the reasons formely deliuered) in their seuerall degrees: so contrarywise the *fulfaced*

sort in theirs, doe betoken *authority*, *direction*, and *Command*; for so do all *Soueraignes*, as also al *Generals*, *Captaines* and *Commanders*, in *Martiall* affaires, and *Magistrates* and *Gouernours* in the managing of *Ciwill gouernement*, in prescribing of *Orders* and *directions* to the *Multitude*, vse a *steady* and *set countenance*, fixing their *Eies* directly on those to whom they addresse their *Counsels* or *Commands*; and such a gesture becometh men of such place, for that it representeth a kind of *Maiesty*. This property is obserued to be naturally in the *Frogge*, whereof *Spenser* the *Poet* making mention, termeth it the *Lording of Frogs*, because in their sitting they hold their *heads steady*; looking directly in a kind of *grauity* and *state*, without any motion at all.

*Ed. Spenser*  
in his *Eg-*  
*logues*.

*Atchieue-*  
*ments borne*  
*single*.

Now, the bearing of the *Helmet* in an *Atchieuement*, is sometimes *single*, sometimes *manifold*. It is said to be borne *single*, when the *Atchieuement* is adorned with one onely *Helmet*, as in those hereafter ensuing shall be seene.

*Atchieue-*  
*ments borne*  
*manifold*.

I call that a *manifold Bearing*, when for the garnishing and setting forth of an *Atchieuement*, *two Helmets* or more are placed vpon the *Shield* or *Escutcheon*, because sometimes for *beautifying* the *Atchieuement* of some great *Personage* of *Noble birth*, or *eminent place*, three *Helmets* are placed *jointly* vpon the *Shield*.

*Rules for*  
*placing di-*  
*uers Helmets*  
*on one Shield*.

Touching the maner of placing diuers *Helmets* vpon one *Shield*, these *Rules* following are to be obserued; *viz.* If you will place *two* for the respects aforesaid, then must they be so set, as the *Beauer* of the one, may be opposite to the other, as if they were worne by two persons aspecting or beholding each other. But if you place *three Helmets*, for any of these respects aboue remembered, then must you place the *middle* standing directly *forwards*, and the other *two* vpon the *sides*, after a *sidelong* manner, with their *Beauers* turned toward the *middlemost*, in representation of *two* persons aspecting the *third*.

*Rule*

*Mantell*.

The next in order of these *Exteriour parts* of an *Atchieuement*, is the *Mantle*, so named of the *French* word *Manteau*, which with vs is taken for a *long Roabe*. This was a *Military Habit* vsed in ancient time of great *Commanders* in the *Field*, as well to manifest their high place, as also (being cast ouer their *Armor*) to repell the extremity of wet, cold and heate, and withall to preserue their *Armour* from rust, so to continue thereby the glittering lustre thereof.

*Sir Geoffrey*  
*Chaucer*.

Of this kind of *Habit* the famous *Sr. Jeffrey Chaucer* maketh mention in the *Knights Tale*; where treating of the aduentures of *Palemon* and *Arcite* for the loue of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and *ornaments* of the *Kings* that accompanied them to the lists of *Combate*: where, of *Dimetrius* King of *India*, he saith, that he



Came riding like the god of Armes Mars,  
 His Coat-armour was of Cloth of Thrace,  
 Couched with Pearle white round and great,  
 His Saddle was of burnisht gold new y beate.  
 A mantle on his shoulders hanging  
 Beat full of Rubies red as fire sparkling.

Where I collect, that this *Mantle* here mentioned was worne for the purposes formerly spoken, and that in the hanging thereof from the shoulders of *Demetrius* it did cast it selfe into many plaits (as naturally all garments of large size do) which forme of *plaiting* in the Art of *painting* is termed *drapery*. *Wolfgang. Lazius* speaking of this kind of *habit* calleth the same *chlamys mantuelis*, saying, *Chlamys mantuelis recensetur itidem a Trebellio inter dona militaria a Galieno Claudio, qui post fuit Augustus, data. Zanchas ait, De nostris Parthicis pariat tria singilones Dalmatenses decem, Chlamydem Dardaniam Mantuelem unam.* This sort of *habit* haue some Authors called *Toga Militaris*, and other *Lacerna*: *Ego vero* (saith *Lazius*) *togam Militarem eandem cum Lacerna extitisse autumo.* As we shewed a difference of *Helmets* vsed in the garnishing of *atchievements* of persons of different estate and dignity, so it may seeme there hath been in ancient time a diuers forme of *manteling* vsed for the difference betwixt *Nobiles maiores*, and *minores*. For *Franc. de Rosiers* mentioning the Charter of *Charles* the second Duke of *Lorraine* to the *Abby* of *Belprey*, Anno. 1420. he saith concerning the Seale thereof, *Portat in Tymbre Aquilam cum Paludamento Ducali*; whereby we may probably gather that Dukes in those daies, and in that place, had a different forme of *manteling* from persons of inferior degrees: But in these things, each nation for the most part, hath some custome peculiar to it selfe.

*Rodolph* Duke of *Lorraine*, sonne of *Frederick* the third, was the first that bare his *Armes Tymbered*, as the same Author affirmeth, saying, *Hic Princeps fuit primus qui portauit Arma cum Galea Tymbrata, ut patet in literis eius & aliorum ducum*: But I suppose the generality of these words must be restrained to that particular place. For *Wolfgang. Lazius* seemeth to affirme that such a forme of bearing hath been anciently vsed amongst the *Romans*; where he saith, *Atq; haectenus de Cristis quas in maiorum nostrorum insignibus magis ad Romanam similitudinem accedere arbitror, si ea cum pictura nostra in frontispicio operis contuleris.*

Neither hath this *habit* escaped *Transformation*, but hath passed through the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) in so much as (besides the bare name) there remaineth neither *shape* nor *shadow* of a *Mantle*: For how can it be imagined that a piece of cloth or of whatsoever other stuffe, that is iagged and frownced after the manner of our now common-receiued *Mantelings* vsed for the adorning of *atchievements*, being imposed vpon the shoulders of a man, should serue him to any of the purposes for which *Mantels* were ordained? So that these being compared with those, may be more fitly termed, *flourishings* then *Mantelings*.

But as they are vsed in *atchievements*, whether you call them *mantels* or *flourishings*, they are euermore said in *Blazon* to be *doubled*, that is, lined throughout with some one of the *Furres* before handled in the first Section of this worke, aswell of those *Furres* that doe consist of more colours then one, as of those that be *single* and *unmixt*. For so the *Romans* vsed to weare their *Cloakes* or *mantles* lined throughout, sometimes with one coloured *fur*, and other-whiles

*Wolfgang. Lazius lib. comet. Reipub. Rom. 8.*

*Franc. de Rosiers lib. stem. Lotharing. fol. 17.*

*Wolfgang. Lazius lib. 9.*

*Habits in blazon called doublings.*



Robes furred  
with diuers  
colours.

Alex. ab  
Alex. lib. 5.  
Gen. diu.  
Wolf. Lazius  
lib. 8. in Com-  
ment. Resp.  
Rom.  
Why called  
pennula picta.

whiles with *furres* of variable colours whereof they were called *Depicta pennula*: of which later sort *Alex. ab Alex.* speaketh saying, *Tametsi legamus Caligulam depictas pennulas sepe induisse*; and *Lazius*, *Pennula picta lasciuioris vite imperatoribus in usu fuit*: whereof he giueth an instance out of *Tranquillus*, who saith of *Caligula*, that he was *sape depictas gemmatasq; pennulas indutus*.

These were called *depicta pennula*, because of the variety of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had been painted. Some of those *doublings* are of rare vse at these daies, which haue been more frequent in former times; as I find in the Church of *Grauenest* in the Countie of *Bedford* in a window, a *mantle Sable doubled verry Argent and Azure*.

Cognisance  
how placed.

Next to the *mantle* the *Cognisance* doth arrogate the highest place, and is seated vpon the most eminent part of the *helmet*, but yet so as that it admitteth an interposition of some *Escroll*, *Wreath*, *Chapeau*, *Crowne*, &c. And it is called a *Cognisance à cognoscendo*, because by them such persons as do weare them are manifestly known whose *seruants* they are. They are also called *creasts* of the Latine word *Crista*, which signifieth a *Comb* or *Tuft*, such as many birds haue vpon their *heades*, as the *Peacock*, *Lapwing*, *Lark*, *Heath-cock*, *Fesant*, *Rust-cock*, &c. And as those do occupy the highest part of the heads of these *fowles*, so do these *Cognisances* or *Creasts* hold the most perspicuous place of the *helmet*, as by examples following shall appeare in their due place.

Whereof cal-  
led *crista*.

Wolfangus  
Lazius,  
Comment.  
Resp. Rom. lib.  
9. pag. 35.

Concerning the vse of these *Cognisances* or *Creasts* amongst the *Romans*, *Lazius* (hauing spoken of *shields* and the garnishing of them with portraitures of *liuing things*) hath these words: *Hactenus de clypeorum pictura, siue sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis, quas wappas dicunt, profectas credendum est. Iam enim Galeas illa quoq; atq; coronas supra positas cum cristis atq; animum alis representabat.*

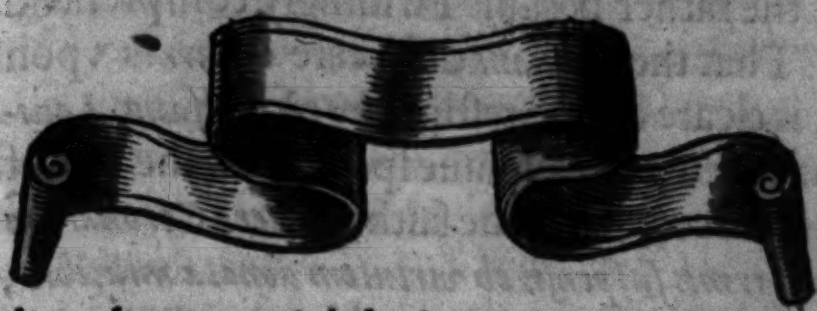
Variety of  
Creasts.

But that the wearing of such *Creasts*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed *helmets* wrought about with the shapes of hideous gaping *Animals*. The *Carians* had *Rust-cocks* for their *crests*. *Alexander Magnus* did enuiron his *helme* with a *gallant plume* of purest white.

The Galati-  
ans, Troians,  
Myfians,  
Thracians.

The *Galatians* bare sometimes *hornes*, and otherwhiles the shapes of *liuing things*. The *Troians*, *Myfians* and *Thracians* bare vpon their brazen *helmets* the eares and hornes of an *Ox*. Amongst the rest (saith he) that of *Couidius* the *Centurion* which he vsed in the battell that he had against the *Mefians*, was holden to be admirable; for that he bare vpon his *helmet* a *Cup*, that one while did flash out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vse of *Creasts*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed between the *Mantle* and the *Crest*; beginning with those of inferior reckoning, and so to those of better worth and estimation.

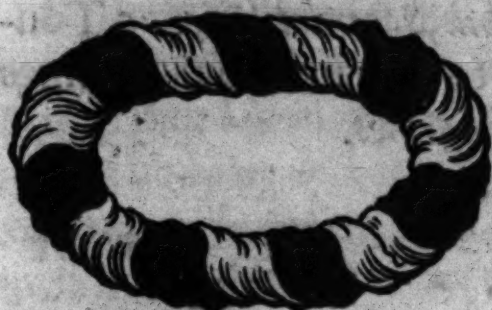




It may seeme an inueterate and ouerworne fashion in this age to beare a *Crest* vpon an *Escroll* made of this or some other like manner; but how absolute soeuer the same may be

Crest vpon  
an Escroll.

thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fift and long after, no man had his *Badge* set on a *Wreath* vnder the degree of a Knight: But howsoeuer *time* and *vsurpation* concurring with *prescription*, hath so much preuailed, as that it will be a matter of great difficultie to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *wales* himselve to this day thus beareth his *badge*.



This is an ancient ornament of the *head*, and much in vse with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent vse as this; which sometimes is called in *Blazon* a *Wreath*,

because it is made of two coloured *Silkes*, or moe wreathed together; sometimes also a *Torce*, for the same cause: *Nempè quia torquetur*, because it is wound or twisted. The mixture of the *Colours* of this *Wreath*, is most vsually taken from the *Metall* or *Colours* contained in the paternall *Coat* of the *bearer*. For the orderly making of this *wreath*, *Leigh* ascribeth this *Rule*, viz. That you must euermore begin with the *Metall* and end with the *Colour*.

Rule.



This kind of *Head-tire* is called a *Cap of dignity*; which *Cap* (saith *Cassaneus*) *Dukes* accustomed to weare in token of excellency, because they

Cap of dig-  
nity.

had a more worthy gouernement then other *Subiects*. Also they vsed to weare the same in token of *Freedom*: *Quia debent esse magis liberi apud Principem supremum quam Alij*. This *Cappe* must be of *Scarlet* colour, and the lining or doubling thereof *Ermine*. Some doe boldly affirme (saith *Sr. Iohn Ferne*) that aswell the *Earle* and *Marquesse* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, euen by the same reason and custome that they doe challenge to weare their *Coronets*, because this *Cappe* as also their *Crownes* are allowed them, not onely for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *Cap* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chieft of the subdued enemies whom he lead Captiue to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captivity.



Albeit there are diuers others sorts of *Crownes* more vsually borne interposed between the *Mantle* and the *Crest*, yet because this is sometimes put to like vse, and that it is of all the rest the chieft, I haue selected this as an example

Other sorts  
of Crownes.

ple



Crownes  
borne by the  
Romans.

Wolf. Lazius  
Com. Reipub.  
Rom. lib. 9.  
pag. 938.

ple of Crownes put to such vse ; the rather because I willingly comprehend all those of lesse esteeme vnder it. That the Romans did beare Crownes vpon their Helmets after this manner, it is cleare by the testimony of Wolfgang. Lazius, as well in that I haue formerly alleaged where I haue spoken of the vse of Crests : as also by his confirmation thereof, where he saith, *Cetera Coronarum genera in vniuersum, quae vel Galeis in Armis suspensis ob virtutem donata militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur, xviii. inuenio. Quarum, exceptis Aurea & Argentea, reliqua omnes ex plantis passim & herbis conficiebantur.* The prerogatiue or preheminance of wearing of Crownes, belongeth not alone to such as haue receiued the same for a Remuneration of vertue, but also to persons, to whom the exercise of Soueraigne Iurisdiction doth appertain, as the same Author witnesseth, saying, *Prærogatiuâ vero Coronas ferendi non hi solam hebebant quibus hoc erat minus ex virtute concessum, verum etiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Touching sundry other formes of Crownes, I refer you to the iudicious writings of Master Segar now Garter and principall King of Armes.

#### SECT. VI. CHAP. VI.

Peculiar Or-  
naments.



Hus farre haue I touched things placed about the Escutcheon: now will I proceed to such as are placed elsewhere ; of which some are Peculiar, some more Generall.

By such as are peculiar, I meane those that are appropriate to persons hauing Soueraigne Iurisdiction, and to such as we called Nobles maiores, of which Rancke a Banneret, or (as some call them) a Baronet is the lowest. These haue their name of a Banner : for vnto them it was granted in remuneration of their approued valor in Military seruices to beare a square Banner, after the custome of Barons ; and therefore are called Knights Bannerets ; As Mr. Camden hath noted, saying : *Baneretti qui alijs Baronetti cum valuasorum nomen iam desierat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergo quadrato vexillo perinde ac Barones uti, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of Knighthood, was much esteemed for the honour receiued in the Field for Military seruice, with great solemnity vnder the Banner Royall displayed in the presence of the Soueraigne : and this hath been reputed a middle degree betwixt Nobles Maiores & Minores : but of this dignity none hath beene knowne aliue in England, since Sir Ralfe Sadler, &c. But amongst the particular Ornaments belonging to the Coat-armors of persons hauing either Supream or Inferior dignity, there are some that do enuiron the Coatarmor round about, and doe chiefly belong to persons exercising Soueraigne Iurisdiction and to such others, as they out of their speciall fauour shall communicate the same vnto, by associating them into the fellowship of their Orders. Such are the most honourable Order of the Garter, the Orders of the Golden fleece of Saint Michael, of the Annuntiation : of all which Master Segar now Garter King at Armes, hath written so learnedly, that to his works I must againe referre the Reader for satisfaction therein ; the discourse thereof being altogether impertinent to my intended purpose in this present worke.

Yet



Yet heere you must obserue, that a man being admitted into the *Society* and *Fraternity* of any two of the *Honourable Orders* before mentioned, he may in setting forth his *Atchiuement* adorne the same with the chiefe *Ornaments* or *Collars* of both these *Orders* whereof he is elected and admitted a fellow and companion, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such maner did the most high and mighty Lord *Thomas* Duke of *Norfolke* and Earle *Marshall* of *England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of Saint *Michael*. Note.

But leauing those peculiar *Ornaments* of *Soueraignes* or others, I returne to those that are communicable (by a certaine right) alwell to those called *Nobiles maiores*, as to *Soueraignes*. Such are those which are said to bee placed on the sides of the *Atchiuements* representing sometimes things *liuing* and sometimes dead. Thomas Duke of Norfolke.

Both these of some *Blazoners* are termed *Supporters*, whose conceipt there- in I can hardly approue, *Quia diuersorum diuersa est ratio*: and therefore the *Blazon* that I would giue vnto things so different in *Nature* is; that if the things be *liuing* and sease vpon the *Shield*, then shall they be called properly *Supporters*; but if they are *Inanimate* and touch not the *Escoccheon*, then shall such *Armes*, be said to be (not *Supported*, but) *Cotised* of such and such things: For, how can those be properly said to support that touch not the thing said to bee supported by them? Therefore, *Nomina sunt aptanda rebus secundum rationis normam*. Supporters. Blazon of Supporters. Cotised.

To persons vnder the degree of a *Knight Banneret*, it is not permitted to beare their *Armes Supported*, that honour being peculiar to those that are called *Nobiles maiores*. Who may beare their Armes supported.

And these *Cotises* haue their name agreeable to the thing whose *quality* they represent, and are so called (as we elsewhere shewed) of *Costa*, the *Rib*, either of *Man* or *Beast*: for it is proper to the *Rib* to inclose the *Entrailes* of things *Animall*, and to adde forme and fashion to the body; in like manner doe these inclose the *Coat-armour* whereunto they are annexed, and doe giue a comely grace and ornament to the same. Cotises whence deriued.

An other ornament there is externally annexed to *Coat-armour*, and that is the *Motto*, or *Word*; which is the Inuention or Conceit of the *Bearer*, succinctly and significantly contriued (for the most part) in three or foure *Words*, which are set in some *Scrole* or *Compartement*, placed vsually at the foot of the *Escoccheon*: and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra Franc.* writeth in this manner, *Quod a recentioribus verba quaedam ipsis Armis subiiciantur, videtur id nuper inuentum ad imitationem eorum quae Symbola a nobis appellantur*. And indeede, the *Motto* should expresse something intended in the *Atchiuement*, though vse hath now receiued whatsoener fancy of the deuifer: and this *Motto*, is of vniuerfall vse to all *Gentry* and *Nobility*, of what rancke soeuer. Motto. Abra. Franc. lib. 2. pag. 57.

Now as touching the *Blazoning* of these Ornemens exteriorly annexed to any *Coat-armour*, it is to be considered that we are not tied to that strict obseruation in them as in the *blazoning* of things borne within the *Escoccheon*; for these are the *Essentiall* parts of *Coats*, and those meerely *Accidental*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (saith *Ferne*) are no part of the *Coat-armour*, but *Additions* to *Atchiuements* added not many hundred yeers



ago to the *Coats of Gentry*. And therefore when you haue aptly set forth all the *Fields and Charges* and their *colors* contained within the *Escutcheon*, your *Blazon* is done : so that when we shall describe any of those *exteriour Ornaments*, we stand at liberty for naming of our *colours*, and in those it is held no fault to name one *colour* twice.

Order in-  
serting  
forth  
Archie-  
ments.

Having thus set downe all the parts of *Atchievements*, I will now represent them *conioined* to your view : and for the order prescribed to my selfe, in setting forth of the same according to the severall sorts before spoken of ; I will beginne with those that are accounted *Nobiles minores*, (of which a *Gentleman* is the lowest) and so proceed in order to the highest : *Quasi à riuulis ad fontem* : As in the examples following shall appeare.







**T**his is the *Atchievement* of that industrious Gentleman *Belchier* late of *Gilsborough* in the County of *Northampton*, a man very compleat in al Gentlemanlike qualities; a louer of *Arts*, and a diligent searcher after matters pertaining to *Honour* and *Antiquitie*: It is thus blazoned. He beareth in a *Shield* quarterly of *four*, as followeth. The first is *Or*, three *Pallets Gules*, a *Chiefe Varrey*, *Argent* and *Azure*, which hee beareth as his *Paternall Coat*, by the name of *Belchier*. The second is, *Sable*, a *Cheueron* betweene three *Croffes*



*Crosets fitched, Argent*, and is borne by the name of *Rand*. The third as the second, the fourth as the first, *Insigned* with an *Helmet* fitting his degree, and thereupon a *Mantle* of *Antique* forme *Gules*, doubled *Argent*, aboue the same a *Torce*, *Or*, and *Gules*, therein a *Greyhounds head*, Colared *Gules*, Garnished *Or*, his *Eares Azure*, in an *Escrole* vnderneath his *Motto*, or *Deuice*, viz. *L O Y A L L A M O R T*, that is, *Faithfull to the death*. A word well fitting his honest minde and his assured constancy to those whom he professed loue vnto; in regard of which his vertuous disposition, I haue thought good to honour him after his death with this poore remembrance, for many particular respects. In this you may obserue the forme of the *Helmet*, befitting the degree of a *Gentleman*.

The Temple  
of honour.

The *Temple* of honor (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *Common-wealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to vphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserue well: and out of question, such was the reason of the aduancing of *noble Families* in most *States*; whose first raisers were honored for their good seruices, with *titles* of *dignity*, as *Badges* of their worth; and therefore if their *Offspring* vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base *Seruingmen*, who carry on their *leeues* the badge of some *Noble Family*, yet are they themselues but *vnnooble persons*.

Foure parts  
of Nobility.

In which respect, *Aristotle* discoursing of *Nobility*, makes foure parts thereof; the first of *Riches*, the second of *Blood*, the third of *Learning*, the fourth of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Boores* may be rich, and *Rake-hels* may be of ancient blood, but *vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowements. Which made *Bartholus* to say that *good men* and *wisemen* were *nobles* in *Gods* sight, as *rich men* and *great men* were *nobles* in *mens* eies.

Threefold  
nobility ac-  
cording to  
Bartholus.

Yet the same *Bartholus* ascribeth the due honour vnto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politically*: the first and chiefe consisting in *Piety* and *virtues* of *grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we heere chiefly meddle with; not that we reiect the two former, but that we suppose we liue in such a state where the two first kindes of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*.

Different  
phrase of  
Nations.

The comon phrase of *foraine Nations* is different from ours, concerning the *Titles* of men of *reputation*: they esteeming euery man *Noble*, which hath any excellency remarkeable, aboue others; (so saith *Iudocus Cliefhousius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none *Noble* vnder the degree of a *Baron*; and with them *Generosus* is a greater title then *Nobilis*, whereas with vs it is much inferiour. The truth is, that the two *titles* of *Nobility* and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the later to *Nobles* of the lowest rancke.

Distinct or-  
ders of Gen-  
try.

And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *blood*, some by *office*, some by *possessions*, some by sacred *Academicall dignity*, al which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coat-armours*, as the *Ensignes* of their worth.

This





This *Atchievement* pertaineth to the worthy Gentleman *Richard St. George Norrey* Esquire, King of *Armes* of the North parts of the 'Realme of England, and is thus *blazoned*. He beareth *quarterly* sixe *Coats*, as followeth. The first is

*Argent*



*Argent, a Chiefe Azure, ouer all a Lion Rampant, Gules, Crowned Or, by the name of St. George. The second, is Argent a Crosse flory, Sable, and is also borne by the same name. The third is Gules three Cups couered Argent, by the name of Argentine. The fourth is Argent, a Fesse betweene sixe Annulets Gules, by the name of Auenell. The fifth, is Azure, a Fesse Dancey betweene sixe Escallops, Or, by the name of Engaine. The sixth, Argent, a Starre, of sixteene points, Gules, by the name of Delahay. Insigned with an Helmet answerable to his degree, Mantled, Gules, doubled, Argent, on a Torse Argent and Azure, a demy Lion Rampant, Gules, Crowned Or, Langued and Armed Azure, his word FIRMITAS IN COELO. Shewing thereby, that his confidence is reposed in Heauen, where true ioies are to be found.*

Here you may obserue the forementioned difference betwixt the *Helmet*, of an Ordinary Gentleman, and an *Esquire*, as this worthy beaver is, being created to that dignity by *Soueraigne* Commission with imposition of a *Collar* of *SS*.

The dignity of an *Esquire* is the second degree of *Gentry*, the reason of whose denomination we gaue elsewhere. And as in the first rancke of *Gentry*, so in this there are sundry kinde in the custome of this Kingdome. First, *Esquires* by creation by the *Soueraignes* gift and imposition of a *Collar* of *SS*. Secondly, by *Birth*, as they onger sonnes of *Barons*, and the Elder sons of *Knights*. Thirdly, by *office*, either in the Kings house, or Common-wealth, as *Sargeants at Law*, &c. Fourthly, by *Custom*, as are the *Esquires* of *Generals* in the *Field*, of *Knights* of the *Bath*, &c.

This last degree, by the very name and office, *Scutum gerendi*, of bearing a *Shield*, doth demonstrate that it was the first and ancientest of this ranke, though time and custome hath weakened their estimation in respect of the former.





*The Atchievement of a Knight.*

This *Atchievement* belongeth to the right worshipfull Sr. Iohn Scudamore,  
 of Homlacy in the County of Hereford Knight, *Standerd-bearer* to her late Ma-  
 jesties honourable Band of Gentlemen Pensioners, and is thus *Blazoned*, Hee  
 beareth



beareth foure Coats quarterly, as followeth, viz. The first is Gules, three Stirrops Leathered and buckled Or, for his Paternall Coat, by the name of Scudamore. The second is Azure, two Barres gemewes and a Lion passant, in Chiefe Or, by the name of Tregos. The third is Argent, a Fesse Gules, betweene three Rowels Sable, by the name of Ewyas. The fourth and last is Ermine, two Barres Gemewes, Gules, by the name of Huntercombe. Insigned with an Helmet fitting the degree of a Knight, as hath beene formerly shewed, Mantled gules, Doubled Argent, and for his Crest within a Crowne Or, a Beares foote Sable, Armed, Gules. And to make his Atchieuement in all points compleate, he hath annexed this Motto or Device placed in an Escrole vnderneath his Shield, SECVTO AMORIS DIVINI. Manifesting thereby his confident alliance in the most puissant protection and neuer failing helpe of the Almighty, against all aduerse euent and occurrents: grounding his assurance vpon the saying of the kingly Prophet David, Psalm. 5. 13. For thou Lord wilt giue thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him as with a shield. This noble Knight hath so honourably deferred, both of his Countrey in generall, by procuring (together with his worthy Lady) the building of the goodly Bridge neere vnto Rosse, ouer the Riuer Wye; and likewise of my selfe in particular; as I held my selfe obliged in a double band of louing respect to yeeld him in this place, this due acknowledgement of his worthy vertues.

Cambden. in  
Brit. in Ordin-  
Anglie.

The Title of a Knight, is amongst most Nations borrowed from Horsemanship, whereof the Italians call them *Canalier*, the Frenchmen *Cheualier*, the Germans *Reiter*, the Welshmen, *Marchog*, of *Riding*; but the Saxon word *Cnyght*, whence ours seemeth to be taken, signifieth, an *Attendant* or *Seruator*; whence (in likely-hood) the terme of *Seruitium Militare*, Knights seruice, hath since been appropriate to their tenures. No man is borne to this dignity (as to other degrees they are) but receiueth the same by Creation, either from the King himselfe, or from the Generall, of his Army, either for a Remuneration of Martiall prowesse or for prudent administration of Ciuill gouernment, or for encouragement vnto either imploiment.

Knight Bachelor.

Wherefoeuer you shall finde this word without any adiunct, you must take the same to be meant of a *Knight Bachelor* (which is a Knight of ordinary creation,) otherwise it should be said, a Knight of the Garter, of the Bath, of St. Michael, du Sanct Esprit, of the Toyson, of the Annunciation, &c.

Forme of  
making a  
knight,  
Cambden. fb.

The manner of making a Knight, or dubbing, (as it hath beene anciently termed) Master Cambden sheweth you, saying: *Nostris temporibus qui equitrem dignitatem suscipit, flexis genibus educto gladio leuiter in humero percutitur, Princepsq. his verbis Gallice affatur: Sois Cheualier, au nom de Dieu*, which is as much to say, as *Be a Knight, in the name of God*: Afterwards he saith, *Auances Cheualier*, that is to say, *Arise vp Knight*. But Knights of other Orders, as the Garter, Bath, &c. haue other solempne Ceremonies of Creation, as is at large set forth in the booke of Honour Military and Ciuill.

This





THIS is the *Atchiuement* of the right Honorable Sr. Robert Spenser Knight, Baron Spenser of Wormeleiton in the county of Warwicke, most worthily aduanced to that degree by our Soueraigne Lord King James, *Anno regni sui primo*, in regard of his Lordships many Noble vertues befitting that Dignity, who beareth eight *Coats* marshalled in one

N n

Shield



Shield, as followeth, viz. First, quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaze*, ouer al on a *Bend Diamond* three *Escalops*, of the first, being the ancient Coat belonging to this noble Family, as a branch descended from the *Spensers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse Ermine* between six *Scamewes heads Errased*, *Pearle*, borne also by the name *Spenser*. The third is *Ruby*, three *Stirrops* leathered in *Pale Topaze*, by the name of *Deuerell*. The fourth is *Topaze*, on a *Crosse Ruby*, five *Esloiles Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* betweene three *Cinquefoiles* pierced *Ruby*, by the name of *Warsteede*. The sixth is *Ermine* on a *Cheueron Ruby*, five *Beisants*, a *Cressant* in *Chiefe* of the second by the name of *Graunt*. The seventh is *Pearle*, on a *Bend* between two *Lions Rampant*, *Diamond*, a *Wiuern* with the wings ouert of the first, by the name of *Rudings*. The eight and last is party per *Cheueron*, *Saphire* and *Topaze*, three *Lions* passant, gardant, counterchanged, a *Chiefe Pearle*, by the name of *Carlyn*, all within the escochen. And aboue the same, vpon a *Helme* fitting the degree of a *Baron* a *Mantle Ruby*, doubled *Pearle*, thereupon within a *Crowne Topaze*, a *Griffons* head with wings displayed *Pearle*, gorged with a *Gemew Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon* parted per *Fesse*, *Pearle* and *Topaze*, gorged with a *Collar Diamond*, charged with three *Escalops Pearle* whereunto is affixed a *Chaine* reflexed ouer his loines *Diamond*, armed *Ruby*. And on the *Sinister* side a *Wiuern Pearle*, gorged also with a *Collar*, wherunto is affixed a *Chaine* reflexed ouer the hinder parts *Diamond*. His *Motto*, DIEV DEFENDE LE DROIT, *God defend the right*; being a worthy testimony both of his own honourable affection to right and equity, and also of his Lordships repose and confidence, nor in the assistance of earthly honour and wealth, but in the onely prouidence of the al-righteous and al-righting God. This noble Lord being a president and paterne of all honourable vertues, munificence, and affection to *Heroicke* profession and knowledge; I (out of the obligation of my deuoted mind) thought it best to produce his *Coat-armour*, as the paterne of all other *Atchiuements* of that degree.

Of Barons.

THE reason of the name of *Barons* is not so wel known in *England*, as is their greatnesse. Some deriue it from a *Greeke word*, *Baru*, signifying, *Grauity*, as being men whose presence should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Pax-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Laforde*, (whence our word *Lord*) and the *Danes* called them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe *Cities*, and *Gentlement* of certaine possessions enioying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Capitaneos* vnder him. But times haue altered the limits of this *Honour*, *Barons* being now reputed no lesse absolute *Lords*, though lower then *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Atchiuements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, we shall find that *Knights Bannerets* also had that *Ornament* allowed them, and therefore though a *Baneret* hath a middle place betwixt *Ordinary Knights* and *Barons*; yet I haue omitted his *Atchiuement*, the difference being so little betwixt it and the *Barons*. *Baneret* (or *Baronet* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hiers*, was the originall both of *Barons* and *Banerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this Land.

This




*The Atchinement of an Earle.*

This *Atchinement* appertaineth to the right *Noble* and wor thy *Family* of the *Howards*: but thus *Marshalled* is here peculiarly set forth for the particular *Ensignes* of the right *Noble, Learned* and truly *Honourable, Henry Lord Howard*

N 2

Earle





Earle of Northampton, Baron of Marnhill, Constable of the Castle of Douer, Lord Warden, Chancellour and Admirall of the Cinque ports, Lord priuie Seale, Knight of the most noble Order of the Garter, and one of his Maiesties most honourable Priuie Counsell. Which noble Earle beareth quarterly foure Coats. The first whereof is Ruby, a Bend betweene fixe Crosse Crosets, Fichie Pearle, and is the Paternall Coat of the said most noble Family. The second is Ruby, three Lions passant, Gardant Topaze, in Chiefe, a Labell of three points Pearle, by the name of Brotherton. The third is Checky, Topaze, and Saphire, by the name of the Earle Warren. The fourth and last is Ruby a Lion Rampant, Pearle, Armed and Langued Saphire, by the name of Mowbray, bearing for his difference a Cressant Saphire, all within the Garter. And aboue the same vpon a Helme a Mantle Ruby, doubled Pearle, next vpon which is placed a Chapeau Ruby, turned vp Ermine. Insigned with a Lion passant, Topaze, Armed and Langued Saphire, Crowned Pearle and gorged with a File of three points of the last, supported with two Lions, Pearle, differenced on their breasts, Saphire. And for his Motto, to make the same Atchiuement absolute, these words in a Scrole (expressing his Lordships sincere and most vnfaignedly deuoted affection) VNI ET VNIVOCE.

The greatnesse of this Family may be a great reason of my proposing this Atchiuement, *Instar omnium*, for a paterne of the Coat-armors of Earles; but when I cast my thoughts in particular on the Magnificke disposition and Heroicke qualities of this Noble Earle, whom al professions of Learning acknowledge for their most Honored *Mecenas*, and my poore endeauours haue alwaies found a benigne countenancer; I find my selfe deeply obliged in duty to leaue in publike this poore testification of my humble affection and vnaffected deuotion to his most honourable Lordship.

#### Of Earles.

The Title of an Earle is very Ancient, the Dignity very Honourable, their calling being in signe of their greatnesse, adorned with the lustre of a Coronet, and themselves enobled with the Stile of Princes.

*Comites*, among the Ancient Romans, were the Counsellors and neere Adherents to their highest Commanders: which Honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them *Ealdormen*, the Danes, *Eorlas*; they being (as may sceme) at first selected out of the rest of the Nobility, for commendation of their Gravity, Wisdome, and Experience.

Betwixt an Earle and a Baron is the dignity of a Viscount, whose Atchiuement I haue omitted in respect that the same is chiefly differenced from the Atchiuement of an Earle in this: that the Viscounts is adorned with a Chaplet of sleigher making, then the Coronet which beautifieth the Earles Escutcheon. And so likewise may be said of Marqueses, which being next degree aboue an Earle, their Atchiuements haue onely this difference, that their Coronets, are wholly flowred, whereas the Earles are but partly flowred, and partly Pyramidall.

The



*The Atchiuement of a Duke.*

**T**his *Atchiuement* pertaineth to the (right High and Mighty Prince, the (second sonne of our Soueraigne Lord the King) Charles, Duke of Yorke and Albany, Marquesse of Ormount, Earle of Ros and Lord of *Ardmanoch*. And is thus *Blazoned*. Quarterly quartered.



red as followeth: The first *Iupiter*, there *Flowres de Lices Sol*, quartered with *Mars*, three *Lions* passant gardant in *Pale*, *Sol*. The second, *Sol*, within a double *Tressure* Counterflowed a *Lion Rampant*, *Mars*. The third *Iupiter*, an *Irish Harpe*, *Sol*, stringed *Luna*. The fourth and last quarter, in all points as the first. Over all on the chiefe part of the *Escutcheon*, a *File* with three *Lambeaux*, *Luna*, each charged with as many *Torteauxes*. Aboue the *Shield* a *Dukcale Crowne*, aboue the same an *Helmet* fitting his high *Estate*: and thereupon a *Mantle Mars*, doubled *Ermine*. And for his *Creast*, vpon a *Chapeau* or *Cap* of *Estate Mars*, turned vp *Ermine*, a *Lion* passant gardant, Insigned with a *Crowne Sol*, *Armed Iupiter*, & gorged with a *Lable*, charged as aforesaid: Supported by a *Lion* gardant, furnished in all respects as his *Creast*, the *Chapeau* excepted. As also by an *Vnicorne*, *Luna*, *Armed* and *Vnguled*, *Sol*, gorged with a *Crowne*, whereunto is affixed a chaine passing betweene his fore-legs and reflexed ouer his backe of the last. And vnderneath this last mentioned *Crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome* of *Yorke*. Both which *Supporters* doe stand vpon a *Compartment*, placed vnderneath; in the midst wherof, to make his *Graces Atchiuement* perfect and compleat is placed this his *Motto*.

#### Of a Duke.

That the *Titles* of *Dignitie*, were primitiue (for the most part) taken from *Militarie* imploiments, may appeare from the lowest steppe of *Gentry*, to this which is neere vnto the highest amongst vs, and in some Countries is the highest of all; For as the *Esquier*, the *Knight*, the *Banneret*, haue their *Denominations* for some place, and seruice in the *Camp*, so hath the *Duke* also, which in his originall, signified nothing but a *Generall* or *graund Chieftaine*; till the *Dignitie* became *Hereditarie* to their issue. At which times, when many enioied the same *Hereditarie* honor, occasion was giuen, of erecting euen amongst *Dukes* also another supereminent *Title*, of *Arch-Duke*, a name wel known in *forraine* parts, but neuer obtained in this *British* *Iland*.

The high dignitie of *Duke* of *Yorke*, hath been a long time born by the second formes of the *Kings* of this *Land*, though of elder times *Yorke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crown*; as appeareth by *K. Richard* the first, who hauing conferred the title of that Countie on his Nephew *Otho*, *Duke* of *Brunswike*, the *Yorkeshire* men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their *Soueraigne* tooke so great contentment, that hee bestowed on his Nephew the *Earledome* of *Poictou* in exchange, and reserued the *Title* of the *Earledome* of *Yorke* to himselfe. Since which time, it became a *Dukedome*, and hath been reputed of long time the prime *Title* of this *Kingdome*, next to the *Principallitie* of *Wales*.

Here might bee expected, that the *Atchiuement* of the most Noble and Excellent *Prince Henry*, *Prince* of *Walles*, &c. should be inserted, to exemplifie in that most vertuous, religious, and peerelesse *Prince*, the bearing & blazoning of such *Princes* as are in heighth of *Dignity* next to *Soueraigne Kings*; but because the difference thereof and this next ensuing *Atchiuement* of *Soueraigne Ensignes* is in effect so little (being onely a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his *Maiesty*, in whom is comprized the happinesse and welfare of all true hearted and religiously affected *Subjects*.







## The Blazon of our Soueraignes Atchievement.



HE most High and Mighty Monarch, IAMES, by the grace of God King of great Britaine, France and Ireland, Defender of the onely true Apostolicall faith &c. beareth for his Highnesse Soueraigne Ensignes Armoriall; these most Roiall Coat-armours, quarterly quartered as followeth; viz. Principally in the first *Iupiter*, three *Flowre de Lices*, *Sol*, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, *Mars* three *Lions* passant gardant in *Pale*, *Sol*. Secondly, *Sol*, within a double *Tresure Counter-flowred* a *Lion Rampant*, *Mars*, for the Roiall Armes of Scotland. Thirdly, *Iupiter*, an *Irish Harpe*, *Sol*, Stringed *Luna*, for the Ensigne of his Maiesties kingdome of Ireland. The fourth and last quarter in all points as the first. All within the Garter, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: about the same an *Helmet* answerable to his Maiesties Soueraigne Iurisdiction: vpon the same a rich *Mantle* of cloth of Gold, doubled *Ermine*, adorned with an Imperiall Crowne and surmounted by a *Lion* passant, gardant, Crowned with the like: Supported by a *Lion Rampant*, gardant *Sol*, Crowned as the former: and an *Vnicorne Luna*, gorged with a *Crowne* thereto a *Chaine* affixed, passing betweene his fore legs, and reflexed ouer his backe *Sol*. Both standing vpon a compartment placed vnderneath, from the midst whereof issue the Roiall Badges of his Maiesties chiefe Kingdomes of England and Scotland, to wit, the *Rose* for England, and the *Thistle* for Scotland. And in the Table of the Compartment his Highnesse Roiall Motto, DIEV ET MON DROIT. Thus haue I finished the Blazon of these his Maiesties most Roiall and Monarchal Ensignes, and therewithall the scope of my intended poore Tracels.

It hath been questioned, sith these Armes are peculiar to the English Soueraigne, wherefore the Armes of France should haue the preheminance in Marshalling. But the reasons thereof are diuers: as first, because the Kingdome of France, is the greater: secondly, because these *Flowre de Lices* from their first bearing haue been the Ensignes of a King; and those of England deduced only from Dukedomes. For the Conqueror (as Duke of Normandy) brought in for his Coat-armour, two *Leopards*: I say deduced, because the Kings of England after the Conquest did beare two *Leopards*, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who (according to the receiued opinion) by marriage of Eleanor daughter and heire of the Duke of Aquitaine and Guyon, annexed the *Lion*, her paternall Coat, being of the same Field, Metall, and Forme with the *Leopards*, and so from thence forward they were iointly marshalled in one *Shield* and Blazoned three *Lions*. A third reason may be giuen, for that at the first quartering of these Coats by Edward the third, question being moued of his title to France, the King had good cause to put that Coat in the first rancke, to shew his most vndoubted Title to that Kingdome, and therefore would haue it in the most perspicuous place of his *Escutcheon*.

These Soueraigne Ensignes haue I thought fittest to produce in this last, but highest place, because all the smaller streames of Nobility (with which I began according



according to the vsuall order of precedence in all solemnities of State, by degrees from the least ascending still to the greatest) doe both take beginning and ending in this full Ocean of Maiesty, Generosity, Nobility, and al wordly Eminency and Honour whatsoeuer.

Kings being vpon Earth Lieutenants of the All-powerfull God of Hea- Kings Gods  
Lieutenants;  
uen, no vnderstanding man will doubt, but that, as God is the fountaine from which, and the End vnto which, all spirituall Graces doe flow, and tend; so also the King is the highest Spring and bestower of all earthly Noblenesse, and his estate likewise is the principall thing, for vpholding whercof, the Powers, Honours, and Endeours of all truly Noble, are to be imploied, and (if need be) also hazarded.

The chiefe attributes of God, are, his power, wisdom, goodnesse; in all The chiefe  
attributes of  
God.  
which the neerer any King commeth to the imitation of that prime Idea, the more truly doth he deserue that glorious name, and expresse the noble nature of a King. Which all Countries (in part) haue shewed by the seuerall Titles giuen to their Soueraignes: most Nations calling them, Reges, for gouernment, which cannot be as it should be, without the said three Regall-properties; and the Saxons (our ancestors) called them Kings, of Cynning, a word signifying both cunning or wisdom, and also power, whereby all Kings can doe much more then good Kings will doe.

The beginning of Kingly power, was from the first created man, who was Beginning of  
kingly power.  
made an absolute (but fatherly) Soueraigne ouer all; and the necessity of such a Chiefe, was so great euen in the eie of Nature, that as there are no flocks or herds of beasts but haue one leader of their owne kinde, so there is no Nation so brutish or barbarous, but haue found the necessity and vse of hauing a King ouer them, to rule them, and administer iustice to them, which is the prime office of a King: and that such hath alwaies beene the office of Kings of this our Island, our own ancient and learnedst Lawyers testifie: For Rex (saith Brafton.  
Brafton) non alius debet iudicare, si solus ad id sufficere possit, &c. Whence a latter learned Lawyer gathereth most truly, that though the King substitute Lambert his  
Archaion.  
other to minister iustice vnder him, yet himselfe is not discharged of that authority, when himselfe please, (as often our Kings haue done) in persons to sit and take notice of causes; and likewise the Roiall Oath at his Coronation runneth, Facies, fieri in omnibus iudicijs tuis equam & certam iustitiam, &c. And that such was the Kings absolute Iurisdiction in this Kingdome before the Conquest also, the same Author so copiously prooueth, that it is ignorance to deny it, and folly to enlarge the prooue of it. And yet saith Aeneas Siluius, It is the Aeneas Sil.  
viii. Epist.  
105.  
manner of Kings in writing to vse the plurall number, as Mandamus, Volumus, Facimus, &c. As appeareth, Epist. 105. where he saith, Reges cum scribunt, etsi dominatum habent ut quicquid placet, Legis vigorem habeat; ea tamen moderatione vtuntur cum scribunt, vt aliquid praecipientes non se solos videri velint fecisse, sed cum aliorum consilio. They do temper their Soueraigne Iurisdiction with such The mode-  
ration vsed  
by Kings.  
moderation, that it may appeare they prescribe and command not without counsell and aduice of others.

Touching the greatnesse of the Kings of this Island and precedence before The greatnes  
of our Kings  
of England.  
any other Kings, these are two maine reasons. First, that the King of this Land, Lucius, was the first Christian King of the world, as also Constantine the first Emperour, publicly planting Christianity. Secondly, for that of all Kings Chri-



*stian* the King of Britaine is the most (and indeed onely) absolute Monarch, he being no way subordinate to any Potentate, Spirituall or Temporall, in causes either Ecclesiasticall or Ciuill, as other Kings are, through their owne default.

Moreouer, the King of England is both Anointed, as no other King is, but onely the French, of Sicile, and of Ierusalem: and he is also Crowned; which honor the Kings of Spaine, Portugall, Aragon, Nauarre and many other Princes haue not. God grant that as our Country hath beene blessed with prerogatiues aboue all other Kingdomes, and with the blessing both of all earthly felicities and heauenly graces, beyond any other, and with more puissant, victorious, learned, religious Kings, then all the people whatsoeuer (as the world seeth at this day) so wee may goe beyond all Nations in thankfulnessse to so mercifull a God, and in dutifulnesse to so gracious a Soueraigne;

whose Crowne let it flourish on his Roiall head, and on his Posterities till the Heauens leaue to moue, and Time bee no more. Amen.

( . . . )

**FINIS.**

### To the Generous Reader.

*My Taske is past, my Care is but begunne;  
My paines must suffer censures for reward:  
Yet hope I haue, now my great paines are done,  
That gentle Spirits will quite them with regard.  
For when my loue to Gentry heere they finde,  
My loue with loue they must requite by kind.*

*But if th'ungentle Broode of Enuies Groomes,  
Misdooome my paines; no force, they doe their kinde,  
And I'le doe mine: which is to scorne their Doomes,  
That vse vnkindly a kind wel-willing minde.  
Thus I resolue: Looke now who will heereon,  
My taske is past, and all my care is gone.*

**L. H.**





### A Conclusion.

BVt *H E* alone, that's free from all defect,  
And onely cannot erre (true *Wisedomes* Sire)  
Can, without error, all in *All* effect:

But weake are men in acting their desire.

This *worke* is filde ; but not without a flaw ;

Yet fide with *Paine, Care, Cost*, and, all in all :

But (as it were by force of *Natures* Law)

It hath some faults, which on the *Printer* fall.

No *Booke* so blest that euer scap't the *Presse*

(For ough I euer read, or heard) without.

*Correctors* full't of *Art*, and *Carefulnesse*,

Cannot preuent it ; *Faults*, will flee about.

But, heere's not many : so, the easier may

Each gentle Reader rub away their staines :

Then (when the verball Blots are done away)

I hope their *profit* will excede their *paines*.

Besides ; it may be thought a *fault* in mee,

To haue omitted some few *differences*

Of *Coronets* of high't, and low't degree ;

But this I may not well a *fault* confesse :

For, twix't a *Duke*, and *Marquesse Coronets*

\* But in (now) Is so small \* ods that it is scarce discern'd,

Mr. Garters And twixt an *Earle* and *Vicounts* Frontilets

Booke of The ods is like : so needlesse to be learn'd.

Honor Mili- Then these are faults that Reason doth excuse ;

tarie and Ci- And were committed wilfully, because

will the diffe- Where is no *difference* there is no abuse,

rence (such as it is) doth

appeare, to To *Grace, Armes, Nature, Order*, or their Lawes.

which I refer This breakes no Rule of *Order* ; though there be

the Reader. An *Order* in Degrees concerning *This* :

If *Order* were infring'd ; then should I flee

From my chiefe purpose, and my *Marke* should misse,

*O R D E R*, is *Natures* beauty : and the Way

To *Order*, is by *Rules* that *Art* hath found :

Defect, and Excesse in those *Rules* bewray,

*Order's* defectiue, *Nature's* much deform'd.

But *O R D E R* is the Center of that *G O O D*

That is vnbounded ; and *All* circumscribes ;

Then, if this *Worke* hath any likelihoode

Of the least *good*, the *good* to it ascribes.

In



In Truth, Grace, Order, or in any wise

That tends to Honour, Vertue, Goodnesse, Grace;

I haue mine Ends; and then it shall suffice,

If with my *Work* I end my vitall Race:

And, with the *Silk-worme*, worke me in my *Tombe*,

As hauing done my duty in my *Roome*.

*Finis coronat Opus.*

*William Hall*



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MUSEVM  
BRITAN  
NICVM



